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Selections.

SUPPRESSION OF THE CLONTARF MEETING—DEMONSTRATION OF MILITARY FORCE.

Throughout the entire forenoon of Saturday the city was in a state of intense excitement, owing to the expectation that the meeting of the privy council, advertised in the *Mail* of Friday, would eventuate in a proclamation against the intended repeal demonstration at Clontarf.

About ten o'clock four hundred of the repealers of Manchester arrived on the North Wall, bearing a splendid banner. On passing the Light-house and Pigeon-house fort, the honest fellows gave three hearty cheers, which met, of course, no responsive sound, save from the vessels passing and repassing, the crews of which cheered most vociferously. They were received on the quay by hundreds who were awaiting their arrival, and who hailed their appearance with enthusiastic shouts. The men complained of the refusal of the company on the canal from Manchester to Liverpool, and which belongs to Lord Francis Egerton, to give them the promised use of the "flats," after having agreed on the terms to be paid. The same complaint was made of the railway company, who al o broke faith with them, and the poor fellows had to walk from Manchester to Liverpool, (36 miles,) on Friday.

As the day advanced, the interest of the citizens increased, and a thousand rumors were afloat, many people believing that if the government were resolved to prevent the assemblage, they would have given a fair and timely notice, so as to prevent the influx of those who came from a distance, even though they might consider it beneath them to have consulted the convenience of the people.

At a quarter past three, at length, the long-expected emanation of the united wisdom of the big wigs of the privy council found birth in the shape of the following proclamation, by the lord lieutenant and council of Ireland:

A PROCLAMATION.

De Grey—Whereas it has been publicly announced that a meeting is to take place at or near *Clontarf*, on *Sunday*, the eighth of *October* instant, for the alledged purpose of petitioning parliament for a repeal of the legislative union between *Great Britain* and *Ireland*:

And whereas advertisements and placards have been printed and extensively circulated, calling on those persons who propose to attend the said meeting on horseback, to meet and form in procession, and to march to the said meeting in military order and array;

And whereas meetings of large numbers of persons have been already held in different parts of *Ireland*, under the like pretense, at several of which meetings language of a seditious and inflammatory nature has been addressed to the persons there assembled, calculated and intended to excite discontent and disaffection in the minds of her majesty's subjects, and to bring into hatred and contempt the government and constitution of the country, as by law established;

And whereas at some of the said meetings such seditious and inflammatory language has been used by persons who have signified their intention of being present at, and taking part in, the said meeting so announced to be held at or near Clontarf;

And whereas the said intended meeting is calculated to excite reasonable and well-grounded apprehension that the motives and objects of the persons to be assembled thereat, are not the fair, legal exercise of constitutional rights and privileges, but to bring into hatred and contempt the government and constitution of the united kingdom as by law established, and to accomplish alterations in the laws and constitution of the realm, by intimidation and the demonstration of physical force;

Now we, the lord lieutenant, by and with the advice of her majesty's privy council, being satisfied that the said intended meeting, so proposed to be held at, or near Clontarf, as aforesaid, can only tend to serve the ends of factious and seditious persons, and to the violation of the public peace, do hereby strictly caution and forewarn all persons whatsoever, that they do abstain from attendance at the said meeting: And we do hereby give notice, that if, in defiance of this our proclamation, the said meeting shall take place, all persons attending the same shall be proceeded against according to law. And we do hereby order and enjoin all magistrates and officers entrusted with the preservation of the public peace, and others whom it may concern, to be aiding and assisting in the execution of the law in preventing the said meeting, and in the effectual dispersion and suppression of the same, and in the detection and prosecution of those who, after this notice, shall offend in the respects aforesaid.

Given at the council chamber in *Dublin*, this 7th day of *October*, 1843.

Edward B. Sugden, C. Donoughmore, Eliot, F. Blackburne, E. Blackeney, Frederic Shaw, T. B. C. Smith.

God save the Queen.

Immediately on the appearance of this document, the committee sat in deliberation to prepare a reply, and in a few minutes the liberator entered the great room, when he was called to the chair amid tremendous cheering. Upon taking the chair,

Mr. O'Connell rose and said, the reason he came there to take the chair that day, was in compliment to his Liverpool and Manchester friends, who had kindly come over to aid in the great repeal demonstration on Sunday. He wished to explain to them the state of affairs as they actually stood, and the measures he intended taking in consequence. They were not, perhaps, aware that the government had issued a proclamation; and though it was (he declared) illegal, he thought it better not to allow them to have a triumph over the people, but to put them in the wrong, and put off the meeting, rather than have it accompanied by any species of violence. The proclamation was delayed until three o'clock this day, the latest hour possible; and half the people that intended to be at the meeting could not, in the ordinary course, have heard of it; but he had resolved to issue a counter-notice, calling on the people not to assemble at Clontarf to-morrow, (Sunday,) though he did not allow that government document to be at all legal. Let them not think that it would interfere with the progress of the repeal agitation, (cheers). But if they held the meeting to-morrow, disturbance might ensue, and his business was to keep the people safe, (cheers). He had, therefore, thought it right to get a notice printed, cautioning the people in the country parts from coming into town, (hear, hear). He would send down the notice by that night's post to Tara, Kells, Navan, and all the other towns and villages whose multitudes would have poured in, and to every Catholic clergyman in the neighborhood of Clontarf, cautioning them against holding the meeting. There would, therefore, be no meeting, and if any one were speculating on the blood of the people, they would be disappointed, (hear, hear, and cheers). He thought the conduct of the government very strange. This was to have been almost the last of their meetings: he had gone through Ireland, and it certainly did not look well that they did not send out their proclamation till three o'clock that day, when but for his activity, the notices he thought it right to issue, could not reach the people, (hear, hear.) However, he looked on the proclamation as an accommodation, for there was not even another meeting advertised. He might have held one or two on his way to Darrynane; but no day for any of them was fixed (hear, hear). He thought it his duty to give this intimation for the sake of his friends from Manchester and Liverpool; and he could assure them that the repeal cause, so far from being impeded by this arbitrary act, would receive an additional stimulus, and every one should be encouraged thereby to advocate the repeal of the union, (cheers). The usual weekly meeting would be held on Monday, and the dinner would take place on Monday evening. Mr. O'Connell then left the chair amid the acclamations of the meeting.

The following is the document referred to by Mr. O'Connell. It was headed with the harp and crown, and in form similar to the government proclamation. It was printed with incredible despatch, and posted most extensively:—

NOTICE.

Whereas there has appeared under the signatures of Edward B. Sugden, C. Donoughmore, Eliot, F. Blackburne, E. Blakeney, Frederic Shaw, T. B. C. Smith, a paper being, or purporting to be, a proclamation, drawn up in very loose and inaccurate terms, and manifestly misrepresenting known facts—the object of which appears to be to prevent the public meeting intended to be held to-morrow, the 8th instant, at Clontarf, to petition parliament for the repeal of the baleful and destructive measure of the legislative union. And whereas such proclamation has not appeared until late in the afternoon of Saturday, the 7th, so that it is utterly impossible that the knowledge of its existence could be communicated in the usual official channels, or by the post, in time to have its contents known to the persons intending to meet at Clontarf, for the purpose of petitioning as aforesaid; whereby ill-disposed persons may have an opportunity, under color of said proclamation, to provoke breaches of the peace, or commit violence on persons intending to proceed peacefully and legally to said intended meeting, we, therefore, the committee of the Loyal National Repeal Association, do most earnestly request and entreat, that all well-disposed persons will, immediately on receiving this intimation, repair to their own dwellings, and not place themselves in peril of any collision or of receiving any ill-treatment whatsoever.

And we do further inform such persons, that without yielding in anything to the unfounded allegations in said alledged proclamation, we deem it prudent, wise, and, above all things humane, to declare that said meeting is abandoned and is not to be held.

DANIEL O'CONNELL,
Chairman of Committee.

Corn Exchange rooms,
7th October, 1843, three o'clock.

God save the Queen.

A great number of clergymen and other gentlemen at the Corn Exchange rooms, immediately volunteered to go out very early on Sunday morning to the different outlets of Dublin to send back all persons coming to the meeting.

Mr. Steele, by order of Mr. O'Connell, left town to disperse the Meath men who were to have assembled on Saturday night on, Tara Hill, with the intention of going to Clontarf next morning.

Great crowds were to be seen in all directions, reading the government proclamation on all the bridges, the pillars of the post-office, and every other point where a view could be obtained of their contents, whilst policemen were placed to prevent their being torn down or defaced. Shortly after, side by side with the government document, appeared copies of the notice from the repeal association, and immediately the castle papers were abandoned for the eager perusal of the important missive from the trusted leader of the people. The night, which was extremely wet, passed over without the slighest disturbance. We forgot to mention that Mr. Crean, the active agent of the Corn Exchange, started off to Clontarf at four o'clock, for the purpose of removing the platform, the materials of which were shortly afterwards conveyed into town.

So early as four o'clock in the morning, numbers of country people passed through some of the streets on their route to the place of meeting. A large body of troops proceeded to the scene at an early hour—four pieces of artillery, the 11th or Prince Albert's Hussars, 5th Dragoon Guards, the 5th Fusileers, and 54th regiment, all of which were on the road, and in the vicinity of the sheds of Clontarf. The 36th regiment were posted at Aldborough House, on the North Strand, with sentinels on the battlements and at the gates; whilst the yard was filled with their piled arms and knapsacks. The cavalry had provisions and provender for the day, the infantry their rations. The artillery and cavalry remained beside their horses, the infantry with their arms piled. A large body of the constabulary was also posted around the neighborhood. They were drawn from Kildare, Wicklow, and other places, under the command of Captain Seymour, &c. A number of the 54th were amusing themselves on the strand, some playing about, and others busily gathering cockles. On seeing the latter, we were struck with the parallel presented by a passage in Roman history, wherein the Emperor Caligula is described as having brought his legions against his Gallic subjects; and, having led them to the *sea-shore*, and ordered the bugle to sound the imperial defiance against the invisible enemy, the "august Cæsar," determined that he should not return without the *opima spolia* necessary to secure an ovation on his arrival in Rome, commanded the legions and cohorts to collect the spoils of the deep in shells and pebbles, that *they*, too, might not return empty-handed! To our mind it was anything but a pleasant occupation to the poor fellows to be stooping ever and anon to seize the tiny fish, with a weight of some four stones upon their backs, being all accoutered in heavy marching order. Further to draw the parallel we do not at present choose; but, as the old saw says, "A nod is as good as a wink," &c.

The crowds of citizens who marched and countermarched towards the roads, during the day, were very great, and the greatest order, regularity, and cheerfulness prevailed. Mr. Steele, Mr. M. G. Conway, Mr. Stritch, Dr. Gray, Mr. Ray, Dr. Murphy, and other gentlemen, visited the ground during the day, and Mr. Steele succeeded in turning back to Dublin some thousands of the populace who had gone out to see "the force." In the course of the afternoon he addressed the people both at Clontarf and in College Green, where a large concourse of people had assembled, to the following effect:—

"Mr. Steele, standing in front of the soldiers, said to the people—I, of course, cannot presume to hope that anything I could say would produce any influence among you who are not O'Connell's friends; but I think, that on his friends, what I say on this occasion ought not to be without influence (cheers). I now tell both his friends and his enemies, that there is nothing but good feeling between the military and the people of Ireland; the soldiers do their duty without exceeding it, and the people estimate such conduct as it deserves (cheers). Now, said the head pacificator, as there cannot be a meeting for the purpose we intended, I would be gratified beyond measure, if you were all to retire home, instead of indulging here in mere idle curiosity; for it is quite evident that, so long as anything like a crowd remains, the military must remain on duty, instead of retiring to their barracks."

Mr. Steele having returned to town, ascended the steps of the old Parliament House of Ireland, amidst the enthusiastic shouting of the multitude, composed of those who accompanied him the whole way from Clontarf, and those who joined them in their progress through the streets of Dublin. He commenced by proposing three cheers for the queen, and three for the army, at that moment on the Clontarf shore, whose conduct during the day (he said) had been perfectly admirable (great cheering). And now (said Mr. Steele) I tell you that, from the hour O'Connell first knew Ireland, up to this hour, he, the father of his country, was never so proud, and so delighted with Ireland, as he is this day, and good reason he has (cheers). By their admirable order, and self-control—by their peace and docility and obedience to his counsel, under circumstances calculated to excite, and which in any other country would excite, the manifestation of feelings of exasperation—aye, by my soul, of infuriation—the Irish people have achieved this day, on the shores of Clontarf, a peaceful and bloodless victory over the Saxon tyrant, more decisive in its ultimate consequences than that won by Brian Boroihme, when on the shores of Clontarf he conquered the Danes, the ancient tyrants of Ireland (loud and vehement cheering). Persevere in your course of peaceful order, violating no law of God or man; be patient, and, above all, be confiding in the benignity and wisdom which has guided you for more than forty years; obey the voice of your clergy, and of your other well-tried friends, and do as they do; to give you an example, leave it to the benignity and sapience of august O'Connell to wield the awful destinies of our country (tremendous applause). If you do, and indeed I know you will (said the speaker), as surely as I know that I am now making to you a repeal speech, on the steps of the old Parliament House of Ireland, we will wrench from the Rebecca-Nonintrusion, and Chartist-fractured Saxon our native legislature, and a repeal of the nullity called the Union, obtained by means which would do honor to the archangel, when he became "archangel ruined," the fiend of hell! (hear and groans). I take this opportunity (said Mr. Steele) of canvassing you, my countrymen, for a seat in the Irish House of Commons; you know I have always refused your offers to give me a seat in the imperial parliament (great cheering and hear, hear). I do not say, if you do, but when you do, (for I know very well that you will send me in for some part of old Ireland,) I give you notice now, that the very first bill I will bring into the Irish parliament, shall be one for opening water communication, on my own engineering plan, through the enchantingly beautiful scenery and wild sweetness of the valley of the Liffey, to give the citizens of Dublin, and their wives, and children, and families, a healthful, and cheap, and delightful excursion, by water (cheering). This light green bough which I hold in my hand, and which I took from a tree in Dan's garden, at Merrion-square, this morning, after I returned from Tara, where I was last night, seems to me to have acted on you like a magic wand, you so obeyed its every motion (cries of "to be sure we did"). Well, now I am obliged to part you. I have to return to the sea-shore, for I will not finally retire, until I see that the peace and order of the city are quite secure. Suppose we part by giving nine cheers for that merry chap, Dan, and a repeal of the Union! The moment you give them disperse in silence and quiet to your homes. My cry of the day has been, "Home! home! home!" (enthusiastic shouting and hurraing).

At three o'clock the lieutenant-general commanding, Sir E. Blakeney, K. C. B. with a numerous staff; also, Colonel M'Gregor, inspector-general of constabulary, repaired to Clontarf, and remained there about an hour.

The Earl of Cardigan, with the other colonels of regiments, were also present.

THE CORN EXCHANGE.—The excitement in the neighborhood of the Corn-Exchange, especially while O'Connell remained there, was great indeed. The people seemed anxious to hear from his own lips what step he would take to check-mate the government. What is to be done to-morrow? was the question asked by every one of his neighbors. Shall we have a run on the banks, or a declaration against British manufactures? or shall we be called upon to break our pipes and teapots, and to cease consuming excisable articles? The answer frequently was, we will not have any single one of them, but all of them together; and even something about a refusal to pay rents was muttered. The conclusion was, however, in every instance, to leave all to O'Connell. Between two and three o'clock the honorable and learned gentleman left the exchange, and proceeded on foot, between his two sons, John O'Connell and Daniel O'Connell, jun. to his own residence, at Merrion-square. The instant he made his appearance, the immense crowd that was on the quay flocked around him, as the father of his country in this her emergency, and accompanied him home. Immediately after entering the house he came to the balcony, where his appearance was the signal for a tremendous cheer. Some time elapsed before the crowd could be prevailed on to cease; but, when they did so, he addressed them in something like the following words:—

"GENTLEMEN—I have come to the balcony to make a request of you (cries of 'you shall have it'). So I thought. The request is, that you will all return to your homes (loud cries of 'we will, we will'). I do not wonder that very considerable excitement prevails among you, in consequence of the very foolish step, to call it by no harsher name, that the government have taken; but I solemnly assure you, that if I had them paid for doing my work, they could not have performed their duty more effectually than they have in this instance. Instead of retarding repeal, they have accelerated it; nor do I know any plan that I would suggest, could I do so without compromising myself, more likely to forward my views than this proceeding of theirs (loud cheers). Now, go home."

The honorable and learned gentleman then retired, and the people immediately dispersed.

THE CASTLE.—Double guards were placed on the castle gates, and all there were prepared for action throughout the day. No opportunity, however, was offered for "active service," except, indeed, that the attorney and solicitor-generals, with Mr. Brewster, and Colonel Browne, commissioner of police, were observed, about two o'clock, walking very rapidly into the chief secretary's office.

RETURN OF THE TROOPS FROM CLONTARF.—About half-past five o'clock the troops, much to their satisfaction, received orders to march home, and take rest for the night. They were cheered all the way by the people, and we may say that the conduct of the soldiery, for their affability and good feeling, deserves the greatest praise. At the North Strand some thousands of spectators were assembled, who greeted the troops with repeated bursts of applause, and the poor fellows, jaded by "doing nothing," seemed cheered by this approbation, as they passed on to their respective barracks.

On the occasion of Mr. Steele's first visit to Clontarf, on alighting from his carriage, he walked through the crowd, on towards the Bull, and having advanced some hundred paces, he turned round, and called on the friends of Ireland to return to their houses. It is needless to say he was obeyed with alacrity; and ere he had retraced ten yards, the cry of "Home, home," resounded from a hundred voices.

A vast crowd followed Mr. Steele, and the officers appeared not a little surprised at the implicit obedience of the people.

We did not hear of the slightest accident having occurred; and, certainly, we have never observed so much good humor and good feeling prevailing, as there did on the occasion.

Another circumstance is not unworthy of mention. Some revenue cruisers, which are undergoing repairs in the docks of Ringsend, were hauled out in their shattered condition, and mounted with cannon, which were pointed towards Clontarf!

The *Saunders* of this morning says, with regard to the 34th regiment, which arrived yesterday:—

The quays at the North Wall presented an animated appearance; and at the Lighthouse a great many had assembled, watching for the arrival of a vessel from Liverpool, bringing a number of repealers from that town and Manchester, with their vicinities. The wind was blowing very strong out towards sea, and the night before had been peculiarly tempestuous and wet, so that those on the look-out were half disposed to think that the expected contingent to the cause of repeal would not arrive. About twelve o'clock, however, the distant smoke of a steamer was observed, and, when doubt had resolved itself into conviction, then arose the question, would the vessel come up to the quay, or put into Kingstown harbor? This formed a matter of speculation for a long time, but at length the course was ascertained, and hundreds lined the extremity of the North Wall. The vessel was the Duchess of Kent, Captain Jones, commander, and she arrived at her destination at half-past one o'clock, having made a very rapid passage, taking into account the heavy sea running and the head wind blowing during the entire time. The rain during the night was incessant, and the waves dashed over the well-bound boat with great force, rising not in broken sheets of water, but striking against her in large and heavy masses. It is unnecessary to say that those on board suffered proportionately, and the wives and children of the men looked quite knocked up. Six horses, belonging to the officers, were landed. The men were formed on the quay at three o'clock, and then marched off to the royal barracks. The other division, consisting of 500, with the head quarters, was conveyed by the Merlin packet, and disembarked at an early hour at Kingstown. The regiment had been quartered at Weedon, which is on the line of railway between Liverpool and London. On Saturday they received the route, and in an hour were marching out of the barracks. They sailed from Liverpool at ten o'clock the same evening, and landed at the hour we have mentioned. It appeared that the English repealers had also left from the same port, on board the Britannia, with their band, &c. but from the stormy weather they were likely to be tossed about for many hours beyond the usual period taken on the voyage. A body of repealers to the amount of three thousand were expected to have arrived from Liverpool, but on Saturday, only about 300 landed, per the Adelaide, and the tempest-tossed contingent of about 250 reached yesterday evening, after suffering severely from the voyage. Three squadrons of horse are in Liverpool ready to embark at a moment's notice.

O'CONNELL'S LETTER TO THE IRISH IN AMERICA.

CORN EXCHANGE ROOMS, DUBLIN,
11th Oct. 1843.

Gentlemen.—We have read with the deepest affliction, not unmixed with some surprise and much indignation, your detailed and anxious vindication of the most hideous crime that has ever stained humanity—the slavery of men of color, in the United States of America. We are lost in utter amazement at the perversion of mind, and depravity of heart which your address evinces. How can the generous, the charitable, the humane, the noble emotions of the Irish heart, have become extinct amongst you? How can your nature be so totally changed, as that you should become the apologists and advocates of that execrable system, which makes man the property of his fellow-man—destroys the foundation of all moral and social virtues—condemns to ignorance, immorality, and irreligion, millions of our fellow-creatures—renders the slave hopeless of relief, and perpetuates oppression by law, and in the name of what you call a constitution?

It was not in Ireland you learned this cruelty. Your mothers were gentle, kind, and humane. Their bosoms overflowed with the honey of human charity. Your sisters are probably many of them still amongst us, and participate in all that is good and benevolent, in sentiment and action. How then can you have become so depraved? How can your souls have become stained with a darkness blacker than the negro's skin? You say you have no pecuniary interest in negro slavery. Would that you had! for it might be some palliation of your crime! but, alas! you have inflicted upon us the horror of beholding you the volunteer advocates of despotism in its most frightful state; of slavery in its most loathsome and unrelenting form.

We were, unhappily, prepared to expect some fearful exhibition of this discription. There has been a testimony borne against the Irish, by birth or descent, in America, by a person fully informed as to the facts, and incapable of the slightest misrepresentation; a noble of nature more than of titled birth; a man gifted with the highest order of talent, and the most generous emotions of the heart—the great, the good Lord Morpeth; he who, in the house of commons, boldly asserted the superior social morality of the poorer classes of the Irish, over any other people; he, the best friend of any of the Saxon race, that Ireland or the Irish ever knew—he, amidst congregated thousands, at Exeter Hall, in London, mournfully, but firmly, denounced the Irish in America, as being amongst the worst enemies of the negro slaves, and other men of color.

It is, therefore, our solemn and sacred duty to warn you, in words already used, and much misunderstood by you, to "come out of her," not thereby meaning to ask you to come out of America! but out of the councils of the iniquitous, and out of the congregation of the wicked, who consider man a chattel and a property, and liberty an inconvenience. Yes, we tell you to come out of such assemblages, but we did not, and do not, invite you to return to Ireland. The volunteer defenders of slavery, surrounded by one thousand crimes, would find neither sympathy nor support amongst native uncontaminated Irishmen.

You tell us, with an air of triumph, that public opinion in your country, is the great lawgiver. If it be so, how much does it enhance the guilt of your conduct, that you seek to turn public opinion against the slave, and in favor of the slaveholder!—that you laud the master as generous and humane, and disparage, as much as you can, the unhappy slave, influencing, as Irishmen ought not to do, the public mind in favor of the oppressor. You carry your exaggerations to a ludicrous pitch, denoting your utter ignorance of the history of the human race. You say, "That the negro is really inferior as a race; that slavery has stamped its debasing influence upon the African; that between him and the white, almost a century would be required to elevate the character of the one, and to destroy the antipathies of the other." You add—we use your words—"The very odor of the negro is almost insufferable to the white; and, however much humanity may lament it, we make no rash declaration when we say the two races cannot exist together, on equal terms, under our government and our institutions."

We quote this paragraph at full length, because it is replete with your mischievous errors and guilty mode of thinking.

In the first place, as to the odor of the negroes, we are quite aware that they have not as yet come to use much of the otto of roses, or eau de cologne. But we implore of your fastidiousness to recollect that multitudes of the children of white men have negro women for their mothers, and that our British travelers complain, in loud and bitter terms, of the overpowering stench of stale tobacco spittle, as the prevailing "odor" amongst the native free Americans. It would be, perhaps, better to check that nasal sensibility on both sides, on the part of whites as well as of blacks. But it is, indeed, deplorable that you should use a ludicrous assertion of that description, as one of the inducements to prevent the abolition of slavery. The negroes would certainly smell at least as sweet when free, as they do now being slaves.

Have you enough of the genuine Irishmen amongst you, to ask what it is we require you to do? It is this:

First—We call upon you in the sacred name of humanity, never again to volunteer on behalf of the oppressor, nor even for any self-interest to vindicate the hideous crime of personal slavery.

Secondly—We ask you to assist in every way you can in promoting the education of the free man of color, and in discountenancing the foolish feeling of selfishness, of that criminal selfishness, which makes the white man treat the man of color as a degraded or inferior being.

Thirdly—We ask you to assist in obtaining for the free men of color, the full benefit of all the rights and franchises of a freeman, whatever State he may inhabit.

Fourthly—We ask you to exert yourselves in endeavoring to procure for the man of color, in every case, the benefit of trial by jury, and especially where a man, insisting that he is a freeman, is claimed to be a slave.

Fifthly—We ask you to exert yourselves in every possible way to induce slave-owners to emancipate as many slaves as possible. The Quakers in America have several societies for this purpose. Why should not the Irish imitate them in that virtue?

Sixthly—We ask you to exert yourselves in all the ways you possibly can, to put an end to the internal slave-trade of the States—the breeding of slaves for sale, is probably the most immoral and debasing practice ever known in this world. It is a crime of the most hideous kind; and if there were no other crime committed by the Americans, this alone would place the advocates, supporters, and practisers of American slavery, in the lowest grade of criminals.

Seventhly—We ask you to use every exertion in your power, to procure the abolition of slavery by the Congress in the District of Columbia.

Eighthly—We ask you to use your best exertions to compel the Congress to receive and read the petitions of the wretched negroes, and, above all, the petitions of their white advocates.

Ninthly—We ask you never to cease your efforts until the crime of which Lord Morpeth has accused the Irish in America, "of being the worst enemies of the man of color," shall be stoned for and blotted out and effaced forever.

You will ask how you can do all these things. You have already answered that question yourselves, for you have said that public opinion is the law of America. Contribute, then, each of you in his sphere, to make up that public opinion. Where you have the electoral franchise, give your votes to none but those who will assist you in so holy a struggle.

We wish we could burn into your souls the turpitude attached to the Irish in America by Lord Morpeth's charge. Recollect that it reflects dishonor not only upon you, but upon the land of your birth. There is but one way of effacing such disgrace, and that is, by becoming the most kindly towards the colored population; and the most energetic in working out in detail, as well as in general principle, the amelioration of the state of the miserable bondmen.

You tell us, indeed, that many clergymen, and especially the Catholic clergymen, are ranged on the side of the slaveholders. We do not believe the accusation.

The Catholic clergy may endure, but they assuredly do not encourage the slave-owners. We have, indeed, heard it said that some Catholic clergymen have slaves of their own; but, it is added, and we are assured positively, that no Irish Catholic clergyman is a slave owner. At all events, every Catholic knows how distinctly slaveholding, and especially slave trading, is condemned by the Catholic church. That most eminent man—his holiness the present pope, has, by an allocution, published throughout the world, condemned all dealing and traffic in slaves. Nothing can be more distinct, nor more powerful, than the pope's denunciation of that most abominable crime. Yet it subsists in a more abominable form than his holiness could possibly describe, in the traffic which still exists in the sale of slaves from one State of America to another. What, then, are we to think of you, Irish Catholics, who send us an elaborate vindication of slavery, without the slightest censure of that hateful crime—a crime which the pope has so completely condemned—namely, the diabolical raising of slaves for sale, and selling them to other States.

If you be Catholics you shall devote your time and best exertions to working out the pious intentions of his holiness. Yet you prefer!—oh! sorrow and shame!—to volunteer your vindication of everything that belongs to the guilt of slavery.

We conclude, by conjuring you, and all other Irishmen in America, in the name of your fatherland—in the name of humanity—in the name of the God of mercy and charity, we conjure you, Irishmen, and descendants of Irishmen, to abandon forever, all defense of the hideous negro slavery system. Let it no more be said that your feelings are made so obtuse by the air of America, that you cannot feel, as Catholics and Christians, ought to feel, this truth—this plain truth—that one man cannot have any property in another man. There is not one of you who does not recognize that principle in his own person; yet we perceive—and this agonizes us almost to madness—that you, boasting an Irish descent, should, without the instigation of any pecuniary or interested motives, but out of the sheer and single love of wickedness and crime, come forward as the volunteer defenders of the most degrading species of human slavery. Wo! wo! wo!

There is one consolation still, amid the pulsations of our hearts; there are, there must be, genuine Irishmen in America, men of sound heads and Irish hearts who will assist us to wipe off the foul stain that Lord Morpeth's proven charge has inflicted on the Irish character—who will hold out the hand of fellowship, with a heart in that hand, to every honest man, of every cast and color, who will sustain the cause of humanity and honor, and scorn the paltry advocates of slavery—who will show that the Irish heart is, in America, as benevolent, and as replete with charitable emotions, as in any other clime on the face of the earth.

We conclude. The spirit of democratic liberty is defiled by the continuance of negro slavery in the United States. The United States themselves are degraded below the most uncivilized nations by the atrocious inconsistency of talking of liberty and practising tyranny in its worst shape. The Americans attempt to palliate their iniquity by the futile excuse of personal interest; but the Irish, who have not even that futile excuse, and yet justify slavery, are utterly indefensible.

Once again, and for the last time, we call upon you to come out of the councils of the slave-owners, and at all events to free yourselves from participating in their guilt.

Irishmen, I call upon you to join in crushing slavery and in giving liberty to every man, of every caste, creed, and color.

DANIEL O'CONNELL,
Chairman of the Committee.

From the New-York Tribune.

THE ARREST OF O'CONNELL.

We cannot understand the exultation of many professedly zealous advocates of *American* liberty and independence at the arrest of Daniel O'Connell, at the instigation of the British ministry, for alledged conspiracy and sedition against the British crown. To our mind, this is a most arbitrary and wanton act, which no considerate friend of freedom anywhere can seriously approve. O'Connell is earnestly, laboriously, patiently seeking by peaceful means, to emancipate his own country from a foreign yoke—from a bondage commenced in treachery and rapine, continued by perfidy and overwhelming brute force, and at last consummated by the blackest iniquity, the most shameless corruption. At an early period, the Irish were a savage and restless people, divided into clanships and petty kingdoms, faintly and fitfully acknowledging some common leader or chief, but often in arms against him and against each other. These intestine feuds and wars rendered the conquest of the island by the English, united under the fierce despotism of the conquering Norman race, an easy matter; these dissensions have enabled the English monarchs to maintain their supremacy, with casual and brief intervals, to our time. Of this, Ireland does not complain—she is willing to acknowledge and obey the sovereigns of Great Britain as her legitimate sovereigns also. But she asks that the local parliament she once had, be restored to her—that the confessedly, notoriously corrupt and shameful, "Act of union" of 1799, be repealed, and her own local interests be placed once more under the guardianship of her own chosen legislators—just as New-York, New-Jersey, and even Canada and Jamaica, have local legislatures. Can this be wrong? It would do no good, say you! Are you the rightful judge of that? If it was worth while to England to rob Ireland of her parliament, may it not be of consequence to Ireland also to get it restored again? If an Irish parliament would amount to nothing, why is it so vehemently opposed?

It would seem calculated to fill the heart of a freeman with indignation, to consider the bare charge on which O'Connell is now held to bail. It was all very lawful and right to bribe and bully the Irish people and parliament out of their legislative independence—to subvert their ancient institutions by gold, and titles of nobility bestowed for treachery, and drawn swords everywhere held at the breasts of the indignant, but unarmed, unorganized millions; but when that people begin to consider, and remonstrate, and peacefully assemble to petition for the restoration of their ancient, their fraudulently-wrested rights, *they*, forsooth! are guilty of *conspiracy* and *sedition!* Was there ever such barefaced iniquity?

We wish some of our good people who are so valorous in favor of *American* liberty, and in opposition to the rule of *foreigners*, would just apply their principles to the case of Ireland—governed by foreigners for seven hundred years—foreigners who hold the ancient and cherished faith of her people as an offense against the State, which incapacitates them for holding most important offices, and subjects them to heavy taxation for the support of a church they know and love not. Even our full-blooded "American *republicans*," who were so generous as to vote, on Monday evening, a ton of hemp for the hanging of O'Connell and his compatriots, might think better of it if they would only consider coolly. They want the Irish to stay at home, they say. Then, why don't they wish them independence, and a paternal home government, so that they *can* stay at home? This year the Irish emigration has been diminished more than one half by the repeal agitation, and the hope that an Irish parliament will cherish Irish industry, so that Irishmen may find subsistence at home. Messrs. "Natives," it does seem that you reason very badly, or rather are impelled by rancorous feeling, without reasoning at all. There is no necessary or proper connection between the question of repeal of the Irish union, and any topic of our internal politics or policy, and they are only blended by the prejudiced or the designing. Let each proposition stand on its own merits.

Communications.

LETTERS FROM JAMAICA.

No. II.

KINGSTON, JA. September 18, 1843.

I again resume my letters to you on the working of emancipation in this island. I shall, in this, give you a brief account of the First of August celebration, and our agricultural prospects for this year. It was thought by many, that the negroes, forgetful of the great boon which has been bestowed upon them by the legislature of our county, would not, after so many years past, keep up the memorable day; but judge of our surprise to see all the churches and chapel doors thrown open, and thousands of the late emancipated people, at an early hour, wending their way to the various places of worship, to render thanks to the Almighty, for their deliverance, and the sovereign and the people, through whose instrumentality they are now enjoying this the greatest blessing *God* ever bestowed on man. The Rev. Samuel Oughton's Baptist chapel, (the largest of the eight chapels of that denomination, *in this city!*) was crowded to overflowing, with more than four thousand people. The Wesleyan, and other places of worship, were also crowded; and suitable addresses delivered by their respective ministers and friends. In the evening, the school children of different societies, held tea parties, which were attended by many adults. Judge, dear sir, of my astonishment, to see nearly fifteen hundred children in one—Oughton's—of all colors, from the fair white, (real white!) to the dark, jet black negro, united, without any prejudice suffered to enter their heads; all deeming themselves equal, though of different shades of complexion. What think you our prejudiced Americans will say to this intermingling of those, whom the Creator designed to be hewers of wood, and drawers of water, with those whom nature has made an aristocracy of the skin. This blessed day was kept in all parts of the island in the most religious and moral manner, and the laborers have returned to their work in the most cheerful spirit. So much for the prophecy of the enemies of freedom.

The Kingston Morning Journal, says:—"The first of August passed off in this city, with all the order that could be expected, or indeed required. Those to whom it is a day long, and gratefully to be remembered, kept it as a holyday, and with a freedom from noisy or offensive mirth. Their residences, principally in the suburbs of the city, were distinguished by the flags which were exhibited on the fences, and at night, by their illumination. There was an exhibition of rockets and other fireworks, up to a late hour of the evening. Nor was the enjoyment confined to the recipients of freedom, on the day mentioned: many of the other inhabitants took advantage of the occasion to entertain their friends, and make merry. The evening, too, was favorable, the young moon offered her chaste light to numbers who sallied forth to see all that was to be seen. Crowds of well-dressed persons perambulated the city until a late hour in the night, and we might say, in many instances, early hour in the morning. All was peace and quiet. Many—very many were happy. In Spanish town, the laborers from the neighboring estates were seen *coming in gigs and on horseback*, to attend services at the several places of religious worship, to which they are attached. Like its predecessors, this anniversary of freedom, has passed off without any circumstances, that we are aware of, to be regretted."

The Kingston Despatch, (a planter's paper,) says: "The First of August passed as quietly as we expected, and excepting a few squibs and crackers, and a sprinkling of the old leaven of Africanism, 'Tom Tomming.' On the race-course, and suburbs, everything was orderly and as quiet as could be expected." The same paper, of a later date, says: "A correspondent in Manchester, says that the First of August passed off there, peaceably and quietly, and we do hope that such has been the case throughout the island." The Kingston Times, (a planter's paper,) says: "We are happy to learn, from private as well as public sources of information, that the present anniversary has passed over throughout the country, generally, with decorum." I will merely give another extract from a north-side paper, (planter's,) the Falmouth Post: "The First of August passed on quietly enough, and although Falmouth was crowded with the laboring population during the day, we have not heard of a single accident, or any attempt to disturb the public peace." The same paper also says: "An anti-slavery meeting, at which Mr. Edward Knibb presided, was held at the Baptist chapel, at half-past twelve o'clock. On the platform, were the Rev. Mr. Thouburn, (of the Scotch kirk,) A. F. Robinson, esq. of her majesty's customs, and a few other gentlemen of the town. The resolutions related principally to the condition of the slaves in other portions of the world, and the necessity of every possible exertion made by the emancipated of the British West Indies, to obtain the freedom of their brethern in other countries." The Rev. Wm. Knibb, delivered the principal speech, and dwelt forcibly on the cruelty of American slavery, and gave the peasantry excellent advice, which was listened to with marked attention. The meeting agreed to call a public meeting in the court-house, Falmouth, on slavery; he also announced that he would attend the convention to be held in Boston, early next year.

I am, dear sir, yours, for immediate emancipation,
HENRY W. DAVISON.

No. III.

KINGSTON, JAMAICA, Sept. 18, 1843.

According to promise, in my letter of this date, I give you an account of our agricultural prospects for this year. Although this year has not been as propitious for our crops as we expected, we are far from seeing any thing to discourage the planters, but rather the reverse. The crop of sugar it is supposed will be about 90,000 hogsheads, of which 60, or 65,000 hogsheads will be shipped home, and the remainder consumed in the island; and part refined here. The rum crop, it is said, will be some 15 to 25 per cent. more than last year; the ginger, pimento, arro-wroot, and other product

this year over that of last year, will be between 4,000 and 5,000 hogsheads.

Trinidad.—The Morning Journal of this city says:—"By a return of produce shipped from the island, it appears that there has been a steady increase in the quantity of sugar produced. In 1830, the quantity shipped, from January 18, to May 31, was 8,291 hogsheads, 436 tierces, 1,724 barrels. In 1843, the quantity was 12,649 hogsheads, 769 tierces, 2,547 barrels, with a due proportion of molasses."

From other islands, (concerning which I regret space will not allow me to give extracts,) we have the same encouraging reports of the increasing crops, and good understanding between the employers and employed. I trust these and other testimonies, which I shall from time to time give you, will be sufficient to convince *impartial and unprejudiced* persons in America, that these West India Islands are not going to ruin, or degenerating back to the heathenism *of slavery!*

I am under the painful duty to inform you that on the 25th of August, about 12 1-2 o'clock, A. M. one of the most dreadful fires ever known by the oldest inhabitants, broke out at the foundry of Wm. James, & Co. and in a very short time, extended to Dacosta Maxwell's steam mills, and shortly afterwards crossed to the houses opposite, extending its course upwards, leveling all before it, and not ceasing until 10 or 11 o'clock at night—and if it was not for the naval, and the merchant sailor's activity—God knows if this city would not have been entirely burnt down; but thanks be to the Almighty,we have been spared from entire destruction, though *one tenth of the city of Kingston*, or about 600 buildings have been burnt down, and about 100 blown up or taken down. I regret to say that most of these houses were the property of poor people—some of the freed or emancipated,—many of whom are old, and will never be able to build again.

Though these losses are felt very heavily by the poor—many of whom have not shelter nor bread to eat; yet the liberal subscription made in this and other islands towards their relief, has much alleviated their distresses.

Yours for immediate emancipation,
HENRY W. DAVISON.

LETTER FROM WEST CHESTER, Pa.

The inhabitants of West Chester, Pa. were greatly delighted on Sunday afternoon, 8th of October, by hearing an anti-slavery discourse in the market-house, by C. C. Burleigh. He spoke, in the morning, upon the subject of temperance, in the hall of the cabinet, and although the morning was very rainy, and he arrived so late, that many left the house, thinking he would not come; still enough remained to constitute a fair, respectable audience, who were delighted by the masterly exhibition of talent displayed. There is, *or was* a standing resolution which prevented the cabinet curators from granting the hall of the cabinet for anti-slavery meetings; hence, the said meeting was held in the market-house, as above stated. His philosophical and scriptural definition of Christianity, was most convincing to the hearers, and held them in close attention for near two hours, although the weather was quite raw and unpleasant, and most of them without seats. Jesse Kinsey, a minister of the Society of Friends, about the middle of his discourse, interposed a question, as to how we were to get out of the state of degradation and iniquity into which our sins had placed us. The answer to the question, surpassed *even Burleigh's self.* Rarely have the lovers of eloquence (and many such were there) been delighted as they were on that occasion, with such a majestic out-pouring of splendid oratory. It consisted chiefly of sublime and strikingly appropriate scripture passages, and must have thrilled like magic through every heart that has the sense to appreciate intellectual beauty. When is Burleigh coming again? is a question frequently asked, by those who have heard him twice recently. It will be too cold for market-house meetings through the winter, and we cannot say when he will be amongst us, but we hope and believe that the curators of the cabinet will, ere long, rescind the resolution when they perceive, as they must perceive, that those who desire the holding of anti-slavery meetings, constitute almost the entire mass of the citizens. Not that they are all abolitionists—far from it. But there is strong reason to believe that the number of those who are opposed to the holding of *anti-slavery meetings*, is very small indeed. If there were danger to be apprehended to the building, on account of its use by the citizens for this purpose, they would be excusable, if not justifiable in refusing it. But a resolution containing the sentiment that no danger would occur on such account, was passed at the close of the meeting, in the market-house, by a large expression of approbation, and but one dissenting voice. The people do not seem so very much disposed to rail out against the curators, but as far as I can learn, they feel somewhat wronged, that a hall which is granted to Mormons, Universalists, and comical delineators of human character, should be refused to them, when they desire to hear such able advocates of truth as C. C. Burleigh. They esteem it far enough wrong, to shut *him* out, but when the door is locked against *themselves*, they think they have at least the right to tell the curators that they feel themselves aggrieved, and hope the aforesaid curators will reflect upon the matter, and grant the use of the hall for this, as for other purposes. The cabinet is a useful institution, and the winter lectures tend no doubt to improve the minds of the people; and further, those who desire to hear anti-slavery, are most of them staunch patrons of the lecturers. To shut the door against those patrons, is certainly improper, and possibly *may* be prejudicial to the interests of the institution.

These remarks are written not in the spirit of unkindness towards the curators, because they are known to be men of liberal feelings towards mankind in general, and because the writer believes that they are about to see their misjudgment in this respect, and rescind a resolution which is at variance with the spirit of our free institutions, and decidedly at variance with the character of those who govern that institution. And when the said resolution is rescinded, we will have Burleigh again, if we can get him. W. N.

LETTER FROM PHILADELPHIA.

Looking over some old papers lately, I met with part of a letter from our dear friend, Henry C. Wright, written several years ago, while engaged in his arduous labors in New England, striving with all his might to disseminate among the high professors of his native land, the more pure and correct scripture doctrine of non-resistance to personal injuries, in opposition to the retaliatory system, to which Christians of the present day are almost universally actuated in their dealings with each other, and on which are founded all the penal statutes of our country. Whereby, retributive justice, (as it is too frequently miscalled,) is inflicted and instead of the benign and merciful spirit of the gospel dispensation, is substituted the bloody code of the Jewish nation, which required life for life. Whereby Christian people (?) imbrue their hands in each other's blood, and all manner of contentions, wars and fighting are sometimes justified, and rendered legal by human enactments.

The subjoined extract from the letter alluded to, exhibits so forcibly the excellent spirit by which H. C. W. is actuated in all his intercourse with his fellow-creatures, that I thought it worthy of being presented—more especially as it may serve to show, that however severe he may sometimes be considered, he is truly sincere and conscientious in declaring what he believes to be required of him as moral and Christian duties. It is, therefore, respectfully submitted for publication: E. N.

Extract of a Letter from H. C. W.

"I know that many in Philadelphia, whom I love and respect, think me harsh and severe in my denunciation of evil. Could I be faithful to truth in attacking the legalized, justified, *prayed-for* systems of abominations that abound in our land, and in the world, and use gentle and pleasing words? O, how gladly would I do it. But fidelity to God and humanity, demand that I should sometimes apply the severest terms of rebuke to the conduct of those for whom I have had, and do still have, great love and respect. I know not the person towards whom I feel any hatred—I have no *reason* for ill-will to any. But the smiles of men. I have ceased to court; their *frowns*, I have ceased to fear. I am of no reputation, and hope I ever shall be, if reputation must be had by the sacrifice of one iota of principle, or by conniving at sin in high places or low.

H. C. WRIGHT.

VISIT TO A SLAVE PRISON.

A few days since, in company with some friends, I visited Slatter's slave prison, on Pratt street, near the great railroad depot, Baltimore. The proprietor resides in a large brick house, in front of the prison. Adjoining the house, and fronting the street, is a one story building, over the door of which, painted in conspicuous characters, is a sign, "Hope H. Slatters's office, from Clinton, Georgia." Mr. Slatter is a tall, well-formed, good-looking man, and withal quite gentlemanly in his manners. He ordinarily, and for aught I know, universally treats visitors with politeness, and shows them his prisoners, and the internal arrangements of his prison, without hesitation. The day previous to our visit, he shipped to some port in the South, I think New Orleans, a cargo of eighty-eight human chattels! Would to God, that some kind wind would waft the vessel, with her precious cargo, into some port in Victoria's dominions!

We visited five apartments in the prison. In the first, were some six or eight males, from ten, to perhaps about forty or fifty years of age. Mr. Slatter introduced the youngest as "Jim Crow, jr." At the request, or perhaps more correctly speaking, at the command of Mr. Slatter, the boy performed one of his feats of "jumping Jim Crow." It was without doubt, skillfully done. Of this, however, I am no judge, never having witnessed a feat of the kind before. It was evidently done to draw off our attention from a contemplation of the real situation of these unhappy beings. Mr. Slatter was continually occupied in telling how comfortable and happy they were—how much enjoyment they derived from jumping, dancing, fiddling, gallanting, &c.: and frequently remarked that they enjoyed more happiness than he or we did. In the second apartment we saw the young woman who lately sued for her freedom. A notice of her case has been published in the newspapers generally, in different sections of the country. She was formerly a slave in Virginia. Slatter purchased her, and, as we have good reason to believe, sold her to an individual in Baltimore. To bring a slave into Maryland and sell her, is contrary to a law of the State; and if proved, will entitle the slave to freedom. When the suit was commenced, the girl was removed back to Slatter's prison, and he denied that she was ever sold. He still claimed to own her, although she had been working in the family of another individual for several weeks. The case was decided against the girl. A motion was immediately made for a new trial. When we entered the room, she was occupied in ironing. She is *white*, or so nearly so, that she would pass for white; possesses a fine figure, and a good degree of personal beauty. Were she attired so as to exhibit her natural charms to the best advantage, she would be considered a handsome young woman.

I think I shall never forget her sad, imploring look, as I was about leaving the prison. It was enough to have melted a heart of stone. My eyes filled with tears, and gladly would I have made almost any sacrifice, could I have released her from that gloomy prison. Oh, that the young women of our land, who are indifferent to the cause of the slave, could have seen that look. It would have been enough, if they have one particle of kind feeling in their hearts, to have called it forth, and made them henceforth the eloquent and fearless advocates of their afflicted sisters in bondage. In the fourth apartment, we beheld a heart-rending scene. A mother, with six little children clinging to her, the oldest, perhaps, not more than ten years of age, with a countenance expressive of more anxiety and despair than any that I have ever looked upon. The fear of being separated from those dear objects of her love, seemed to drive her almost mad. And yet Mr. Slatter looked upon the scene with as much indifference, as if they had been dumb beasts. How completely had his connection with the damning institution obliterated every spark of humanity from his heart! The other apartment we visited, was the store room. Mr. Slatter showed us the hams, ricee, coffe, molasses, &c. and boasted of the fine fare the inmates of the prison enjoyed. When a man wishes to sell a dumb beast, he feeds him well, that he may appear to good advantage. Is there any humanity in this? I inquired the present value of slaves. Young men, he informed me, were worth from four to five hundred dollars each, and young women, from three to three hundred and fifty dollars. In one room Mr. Slatter pointed out a bed, which he said was used in case of sickness. In the corner of the room, occupied by the woman and children, we noticed a few bed-clothes on the floor, which we suppose served them for a bed. With these exceptions, we saw nothing about the prison which looked like sleeping accommodations.

Mr. Slatter seemed very anxious to impress us with a sense of his kindness and humanity. He inquired with exultation, "Do you see any irons; or handcuffs, or instruments of torture here?" True, we did not, and it is without doubt, equally true, we did not see all the secret apartments of the hateful prison.

We did see, however, the strong iron gates, and barred windows, and massive locks and keys.

I have heard much of slavery. I have read page after page, and listened to address upon address, setting forth its horrors and its cruelties, in their length and breadth, yet after all, the scene I witnessed in that prison, made me feel more than ever before, the wickedness and the cruelty of the abominable system. I have often been charged with being a man of one idea, with being too zealous in the cause of the slave; but when I looked upon those poor distressed prisoners, and thought upon their cruel destiny, my heart was moved within me, and I involuntarily prayed God to forgive me that I had felt and done so little for the slave, and I resolved in His strength to let that one idea more completely absorb my mind, and to labor with increased zeal, until the day of deliverance shall come to every bondman in our land.

S. D. H.

PHILADELPHIA, November 8th, 1843.

TO THE MEMBERS AND FRIENDS OF THE AMERICAN ANTI-SLAVERY SOCIETY.

The Executive Committee of the Eastern Pennsylvania Anti-Slavery Society, would announce that they have made all the arrangements deemed necessary on their part, for the great decennial meeting, to take place on the 4th of December; and that they are expecting a large attendance, both from their own limits, and from other States, and a particularly interesting and important meeting. They would enforce, if possible, the call of the national committee, by an especial invitation to our friends all over the land, with the assurance that the hospitality of Philadelphia abolitionists, to the full extent of their ability, will be most cordially extended to them. It is confidently expected that full delegations of our best and most prominent friends in the East, will be in attendance, which expectations must by no means be dissappointed.

The place of holding the meeting, will be the Callowhill street Universalist church; and the hour, 10 o'clock, in the morning. Persons coming to the convention, and more particularly strangers from a distance, are requested to report themselves, immediately on their arrival, at the anti-slavery office, No. 31, North Fifth street.

In behalf of the committee,
J. M. M'KIM.

PHILADELPHIA, November 12th 1843.

TESTIMONY OF AN EYE-WITNESS.

(Continued.)

I happened, with several others, to be in the company of a planter, who had been a member of the State convention, for altering the laws, making them severer upon the blacks, than they had been; when the northern abolitionists were called in question, and remarks made condemning them, in the most unqualified terms; and also, at the same time, censuring the northern people, perhaps to draw out an expression from me, as I had hitherto been silent upon the subject of slavery. The eyes of the company being turned upon me, I observed, that before I left home I was opposed to the abolitionists, thought they told some pretty hard stories against our southern brethren, and never failed to reprove them for it; but now, my mind was changing with respect to the abolitionists; that I believed there was too much truth in what they said concerning slavery; and that I began to fear that all they said respecting the South was true. This brought us into a very animated conversation. I advocated the cause of the abolitionists, and defended them to the best of my ability. The planter admitted that the northern States were sufficiently powerful, if united, to put an end to slavery; but before they should free his slaves, he would put them all to death, and that would be the case, he presumed, with all the southern planters; and the North might have their dead carcasses if they wished. I observed, that I thought they would not be so cruel, that it would be against their policy to do so; for they would want the blacks to ride them to Congress, at least three-fifths of them, as permitted by the constitution. Kill your blacks, and one-third of your representatives to Congress would have to stay at home,—these would not consent to lose their influence in the nation, by having their blacks put to death. Many of these black representatives had better stay at home,—for the good they do the people. Some of them are real brags, threatening the representatives of the North with death, if they should dare to speak against slavery, as your hot-headed representative did John Quincy Adams. Talk about abolitionists disturbing the Union, why this act of threatened violence upon that highly-gifted and honorable representative from Massachusetts, has made the whole State of Vermont abolitionists, and fired the bosom of every intelligent citizen at the North, to repel this assault upon his freedom. You talk, says he, as I did at St. Augustine, when Florida was in possession of the Spaniards. I forgot myself, and when I heard some hard things said against the Union, I was ready to fight them, and they put me in prison for it; but the governor called me before him, and reprimanded me for talking so against them, and pardoned me out upon condition that I would say no more against the government while there. A worse fate may attend me, than to go to the penitentiary, I observed. What is that? he asked. Be shot through the head with a pistol, or be stabbed with a bowie-knife. By me? No, not by you, but by your agent or overseer. God forbid, says he, that I should be instrumental in putting you to death; but you must not talk to my blacks about freedom; if you do, you may get a ball through your head. Then, indeed, I shall be cautious, and our conversation ended. The fact is, that the law of this State is such, that if any of the slaves shall hear or know of a person's learning another slave to write, or talking to him of freedom, in the absence of his master, or of preparing any poison from plants, to poison any of his master's family, and shall make it known; on the person being convicted, if a slave, the individual so reporting being a slave, shall have a certain sum of money paid him by the government, and this day annually for a holyday, as long as he lives. This law gives the slave the privilege to report white persons as well as blacks. Thus, there is little chance of a white person's learning any of the slaves, without being reported to overseers, masters, or some white person. One day, as I was walking through the woods with a gentleman, he observed, that some think these woods are haunted, and are afraid to go through them in the night. I asked him the reason why they supposed them to be haunted. He said there was a black woman whipped to death just ahead of us; I will show you her grave when we come to it. What was she whipped to death for? I asked. She was a sorry nigger, a sorry nigger, he replied, emphasizing the word sorry; and no more was said upon the subject. I thought to myself, however, that it was no wonder they were haunted. A black boy upon a neighboring plantation, whose business it was to feed the hogs, had, for some cause or other, neglected it. The overseer, an hour afterwards, asked him if he had fed them. He answered he had not, and gave the reasons why he had not. I will learn you, said the overseer, to forget them, come along with me; and they both went behind an out-building, as it was a public place and there ordered the black to strip himself; the black refused to do it. The overseer tried to take off his garment, but the black held it on; then the overseer took out his knife, and slashed through the garment, cutting the flesh along the spine of the boy's back; at that instant the dog seized the black boy by the throat. This spoiled the overseer's pleasure of whipping him with the cowhide upon his bare back, for he had to seize the dog by the throat with both hands, and exert his strength to choke him off. The black boy was about nineteen, and very healthy. The thought of killing the boy with his dog, caused him to tremble, not through pity for the boy, but through fear of injuring his master to the value of the boy. They both passed the store as I came to it from another direction. I here relate the circumstance as the merchant related it to me. I believe it to be true, as I saw the blood which they wiped from the boy's back. Nothing was done about it, as such things were too common to notice, except to laught at. Oh, slavery, what a curse thou art to the land! thou must be supported, even though it be at the expense and misery of the white people. A factory had been erected by a company of planters, and they agreed to turn in their blacks, some more, and some less, as they could spare them, to work the factory, at one hundred and sixty dollars a year. The overseer being a northern man, and not used to govern men with a rod, remonstrated with the company, and told them if the blacks had to be whipped, he should not do it. In the place, there were many poor white people that were glad to get any employment to live. The overseer chose to hire them in the factory; but no, this would go to the support of free labor. After having their blacks in the factory one year, they concluded it would be more profitable to work the blacks upon their plantations, and engage the poor white people, but would not give them more than one hundred dollars a year; that was enough, the planters said, for the poor to live on, notwithstanding, as the overseer told me, they made more cloth in the same time; thus making more than sixty per cent. in favor of slave labor over that of free labor. I asked, one day, a rich planter the reason why they would pay more for the services of a black man. I will answer your question, said he, in the Yankee style, by asking another. Supposing there were two livery stables at Poughkeepsie, at one, the owner puts the whip into your hand, tells you to keep a taught rein, and put on the whip. The other one says, my horses are not whipped—would you not hire a horse of the one who puts the whip into your hands? M. M.

Pleasant Valley, Oct. 16th, 1843.

ANTI-SLAVERY FAIR.

NORTHVILLE, November 1st, 1843.

The anti-slavery Fair at Northville, Cayuga county, exceeded our most sanguine expectations. Being in the midst of those who are inclined to hold up the fast falling fabric—slavery—combined with the unfavorableness of the evening, made us somewhat fearful of the consequences; but our fears were unnecessary. A Spartan band, having faith as a grain of mustard seed, we received. We organized our society last February, but in consequence of prevailing sickness, many of the members have been prevented from regularly attending our meetings. Notwithstanding, from the sale of our articles and refreshments, we received the sum of seventy-one dollars and seventy-five cents.

May all our discouragements be taken into consideration by the friends of the slave, in all quarters. Compare the circumstances surrounding them, with ours, and see if they cannot do something to give the ear of emancipation a violent tendency towards the wished-for point. A little from all, and it would soon reach its desired heaven. God speed it. CECELIA WEST, Sec'y.

G. F. WHITE—REFORMS—WOMEN'S RIGHTS—SLAVERY—"PATIENT WAITING."

Our town and vicinity, have recently had a visit from this somewhat distinguished person; some of the most important particulars of which deserve a passing notice.

He appears still faithfully devoted to the cause of *anti-reform*; and, from the peculiarly insinuating manner, and natural tact which he possesses, together with the character of superior sanctity and spiritual purity, which he assumes, is calculated to do much to promote its progress, or rather, to prolong its existence.

Every project for the moral regeneration of mankind, receives, in its turn, his condemnation; so much so, that it seems as though his mission might be to create new obstacles to the advancement of the *true* and *right*.

His general character, and the prominent points which characterize his usual course, are too well known to need further comment.

Upon this occasion, at his first meeting, (which was large, as were also his subsequent ones,) his anathemas were exceedingly profuse; in fact, the principal part of his discourse was of a denunciatory character, being interspersed with such phrases as the following: "Whoever undertakes to do God's work, in the capacity of an editor, a lecturer, or any other, and receives money for it, is a *base hypocrite*." "Gold is not required in His work, or the clouds would rain it down from above, and the little gurgling rills would send it forth." "Are there not those, who presume to be able to manage affairs better than the Almighty? (I had almost said, my God! my God! what blasphemy!)" which, with other kindred expressions, more (if possible) untrue and undignified, so destroyed the respect of his hearers for him, that considerable confusion ensued, and a number left the house.

His next sermon was of an entirely different character; so much so, that some of those who had not heard him the preceding day, could not but believe he had been misrepresented, or misunderstood; and, for this reason, among others, was infinitely more mischievous than the first. It was clothed in language rather pretty, somewhat poetical, and, at times, bordering on eloquent, expressive of some ideas of a metaphysical or mystical nature, deduced from old Mosaic laws, and bearing much more resemblance to the popular theology, against which the society of which he is a member, have always professed to bear a decided testimony, than to the plain Christian teaching, which characterized the founder of that society, and many of his worthy followers.

The mischievous influence of such preaching is incalculable; much more to be deprecated and regretted by every one who is interested for the promotion of truth and righteousness in the earth, than the most severe denunciation which language is capable of; tending, as it does, to mislead many, whose perception is not sufficiently acute, to perceive the obliquity of *his* spiritual vision, and the contradictions and absurdities which he endeavors to establish as truth; when he discovers them more plainly in all their real deformity, by what is termed his "harshness of manner, and the severity of his accusations;" but when thus gilded over by a *priestly sanctity*, and shrouded by his "curtains of mystery," they receive it all as "spirituality," "inspiration," &c. and the mind is drawn into a labyrinth of speculation, and visionary inquiry, in consequence of which, the "weightier matters of the law" are neglected, its most important injunctions, "love thy neighbor as thyself," "do unto others as ye would they should do unto you," "do justly, love mercy, and walk humbly,"—in short, *all works* of practical righteousness, are estimated as minor considerations. At his next and last meeting, the general tenor of his communication was very similar to the one which immediately preceded it, being in the same mystic or mythological strain, with the exception of some pointed remarks towards the close, called forth by one or two subjects, included, it is probable, in "the popular righteousness of the day." One was "a very silly matter, which, though it had now almost passed away, had been (he was sorry to say) advocated by some of the members of this society; it had gone under the name of *women's rights*, a question which any one who had the intellect of a *horse* or a *dog*, knew was perfectly absurd, as there could be no such thing as a woman's rights, with reference to her husband, or, as her husband's with reference to her, they being one," &c. with more such sophistry, all viewing the character of woman in such a limited capacity, as to consider her only as the wife, or half of man; but what kind of a place in existence, those who never filled that station were to occupy, he did not inform us.

Another subject, which he seemed to consider of much more importance than the one just mentioned, also claimed his particular attention, viz: keeping the head covered during the time of oral prayer, in our meetings; "how it was possible for men, to sit like statues, with their heads covered, in the presence of the Almighty, while he was thus addressed, as though it were only some farmer whistling for his dog, or the farmer's dog himself-baying the moon, he could not conceive; and there was reason to fear, *some* who persisted in it were going down to *perdition*."

Now, the manner in which those two subjects were treated, (of which these extracts are a correct specimen,) independently of their respective importance, must be viewed by every unprejudiced mind, as too consummately ridiculous, to be deserving of even this much notice, and so it would have been considered, had it not been that it came from a man who has much influence in some places; whose *merits* have called forth such an "eloquent tribute to worth," from some poetic genius, recently; and who (we are sorry to say) has, by this visit, rendered more firm and opaque the scales that have obstructed the vision of some, which, although somewhat loosened, had not quite fallen off; the objectionable features in his preaching were all overlooked by them, and forgotten beneath the flimsy drapery of holy mystery, that was spread about them. He had much to say in this last sermon, about "patient waiting," and introduced a simile of the "four-footed beast, with the parted hoof, which stood upon two dispensations, still chewing the cud which it *had*; while, on the other hand, the swine went rooting about, seeking what he might devour, and strongly recommended the example of the inactive, *cud-chewing animal*, as being a much better rule of life, than the *busy, restless* one; which was understood to be referred to as illustrative of those who are engaged in the reforms of the time: he said "it was needless for any to be concerning themselves about matters, which the Almighty himself was not dissatisfied with, and why should they be perplexing themselves, and losing their rest about matters, which, if he willed should be otherwise, he would have them so; and to those who were suffering under affliction, to the bondman, who was ground to the very earth by oppression, he would say, murmur not at your lot, but wait the appointed time for your relief and deliverance; your affliction will be a means of purifying your souls, and preparing you for the blessings that are in store for you." If evil and wrong exist by the will, and from the design of a righteous and beneficent Creator, why is it that George F. White must "leave his beloved home," and "disturb his repose upon his comfortable couch," on account of the sins of his fellow mortals? If the Almighty were dissatisfied with them, would he not have them otherwise? But admitting he is an instrument in the Divine hand, which he assumes to be, (though, from his own doctrine, the Almighty being omnipotent, does not require such,) wherefore does he judge there are not other instruments? From what authority does he decide that the Almighty has not employed instruments to labor for the overthrow of slavery, for the abolition of oppression wherever it exists, for the recovery of their fellows from the gulf of intemperance, and to plead for the inalienable *rights* of human beings, irrespective of *sex* or color? He has *no* authority from the source of *good*; it is all *false doctrine*; full of inconsistencies, which, though there are some who are as "the blind led by the blind," are clearly detected by many of the free untrammeled spirits of Chester county, and which they feel it their duty to expose fully and fearlessly, and to speak out for the *truth*, regardless of all *sectarian sensibility*; believing they will never reap the reward of the "good and faithful servant" by any other means than pursuing every requisition of duty, as it is made known; and that while the earth is inundated with vice and misery, of all possible descriptions, which we inevitably aid in supporting, and suffer in consequence of, while they exist; if we quietly rest ourselves upon the faith of being received into the "holy sanctuary," of being in a state of inertia, passed through the "first and second heaven," and safely landed in the "third," our hopes will all utterly fail! Has it not been declared, that "Faith without works is dead;" "Show me thy faith without thy works, and I will show thee my faith *by* my works," said "He who went about doing good."

"Virtue is not *rest*, but *action*; if ye *do good* to man, as an evidence of your love to God, your virtue will be exalted from moral to divine, and that happiness which is the pledge of paradise, will be your reward upon earth. No life is pleasing to God, which is not *useful* to *mankind*."

"Let us then be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to *labor*, and to wait."

Kennett Square, 10th mo. 21st, '43. R. A. L.

NEW GARDEN, Chester Co. Pa. Sept. 14th, 1843.

I have just received from a friend in Baltimore, the "Clipper," of September 4th, containing the enclosed advertisement—I send it for publication, in order that northern travelers, when they visit Baltimore, may know which of the hotel-keepers to patronize. I do this in justice to Messrs. Barnum, &Co. who have long been favorably known to the traveling public for the kind and urbane treatment of their guests. P. MARSHALL.

CAUTION TO SOUTHERN SLAVEHOLDERS.

☞ On the 17th of August last, I arrived in Baltimore, Maryland, with my family, and took apartments at the "Fountain Inn," (formerly Beltzhoover's,) now kept by Messrs. Dix & Fogg. Attached to my family was a female slave. On the 24th ultimo, a writ was issued, as I am informed, at the instance of two servants employed at said hotel, viz: Philip Gross and Romeo Price, to wrest said female slave from me, on the ground that she had been brought from another State. As soon as the facts were made known to Messrs. Dix & Fogg, they, with a promptitude for which they are distinguished, discharged the aforesaid servants, Philip and Romeo, and informed all the principal hotel-keepers in the city of the fact, all of whom refused to give them employment, with the exception of *David Barnum & Co. of the City Hotel*, who immediately gave employment to Romeo Price, the eldest of the two, and no doubt the leader of the plot. This caution I deem due to southern travelers, so that when they visit the northern and middle States, they may know which of the hotel-keepers to encourage.

THOS. H. BUCKNER, Mississippi.

Baltimore, Sept. 4th 1843.

TRANSFER OF THE EMANCIPATOR.

One of your correspondents has seen fit to connect my name with the transfer of the Emancipator, as connected with Messrs. Leavitt, and others, in "embezzling" the said paper. I have to remark, (1.) That I was 240 miles off when the transfer took place; and was neither consulted about it, or knew anything of the *reasons* or *conditions* of it, till after the separation of the American Anti-Slavery Society into two bodies. So that, if there was any fraud, or embezzlement, or unfairness about the transaction, I am not a *principal*, or accessary *before* the fact. At the time it occurred, I expressed regret that the Emancipator had not been given up, merely for the sake of avoiding strife about it. So have I always felt—(2.) From all the various accounts, given by both the parties, I have not been able to see any want of legal or moral honesty in the transfer of the Emancipator. There are some statements made by both parties, which need explanation, more definite than has yet been given to the public. 1. We need to know *how it happened*, that no cash means of publishing the Emancipator for six weeks longer, (say $600,) could be had.? I am informed that this grew out of the hostility of Mr. Lewis Tappan, and other *moneyed* members of the committee, to Mr. Leavitt, and to the liberty party. They wished to *crush both* Mr. Leavitt and the party; and to destroy the Emancipator was the means of doing it. I am informed that *personal* collisions had much to do with the result; collisions not connected with the differences between the friends of the slave. How many times the *infirmities of the men* lead to collision in anti-slavery action! If these are facts, a few words from Messrs. Lewis Tappan and Leavitt, will make it so appear.

2. It needs more satisfactory explanation than has yet been given, to show why the new committee of the American Anti-Slavery Society would not assume the liabilities of the old committee. Had they been willing to do this, it would, in my mind, make a very material difference, as to the *moral fairness* of the retention of the property, and the transfer of the Emancipator. As to the legality, or *legal equity*, (as a chancery court would decide it,) of the transfer and retention, I have, as at present advised, no doubt. *Christian integrity* and *brotherly kindness* may, and do bind us to go much farther than the decisions of an equity court, where precedent must be consulted, and general rules must be adhered to. Whether my *opinions* on these points make me an *accessory after* the fact, to a transaction in respect of which I was never consulted, and never took any action whatever, is for others to judge.

My principal object in writing, is to say, very respectfully, to all who write for your paper, that I cannot allow them, or yourself, to connect my name with these charges of criminal conduct. Whatever others may feel bound to submit to, I do not feel bound to allow such things to be done, without giving those who do it an opportunity to establish their charges before impartial tribunals. Had I been a party concerned, I should, long before this, have taken that course. I deem it a matter of high moral obligation on the part of the Messrs. Tappan, (Arthur and Lewis,) Leavitt, Josselyn, Sunderland, Stanton, and others, to call you and others so to answer for charging them with crimes which, if committed, would make them justly the scorn of all honest men. Whatever may be the motives of yourself and others, in reviving these old charges, this fall, I think the matter should be investigated; and if your charges are *true*, the guilty parties should be made to bear the odium. If not, your slanders should be stopped. The matters are too important, and the charges too gross, to be settled by the tatements of the parties concerned. Let a reference of twelve men, disinterested, selected by the parties, or by the law, decide it. My only hesitation about invoking the law would be, that if it is done in certain districts in *this State*, corrupt judges will not suffer the *whole truth* to be given in evidence. If it was not; if both parties were not allowed the greatest possible latitude in giving evidence, the ends of such an investigation would not be attained. Hoping that such an investigation may soon take place, and a period be put to these recriminations,

I am, yours respectfully,
CHARLES T. TORREY.

Albany, Nov. 9th, 1843.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, NOV. 16, 1843.

THE DECENNIAL MEETING.

We are strongly impressed with a belief that the proposed Decennial Meeting in Philadelphia, will be of the very first importance to the anti-slavery cause. We hope it may be an occasion of re-union. We have no objections that it should be known that one great aim of our editorial exertions has been *to clear the deck*, so that the whole crew, if disposed to do their duty, could find plenty of room for it, with no *stumbling-block* in their way.

An excellent coadjutor, in Boston, wonders how the object is reconcilable with the controversy with Mr. Leavitt. We will tell him. If there be a felon on a man's finger, the best way to cure it, is to *open it*, cutting directly at the *core*; and not to permit this core to keep in inflammation and pain, *all the parts around*.

Mr. Torrey's communication treats Arthur and Lewis Tappan, S. S. Josselyn, and others, as if they were in the same category with Mr. Leavitt. We do not so regard them, and this paper has never contained anything, which, if it could not be proved, would be libellous upon them, or upon any other person in connection with the anti-slavery difficulties, save Mr. Leavitt. The grounds of the distinction we repeat, is that Mr. Leavitt, and Mr. Leavitt alone, did the deed, *causa lucri* as the law says. He declared to James S. Gibbons, at the time, that, "if he could have the Emancipator in *his private hands*, he could make it a profitable concern."

As for the books, types, &c. they were conveyed as security against the liabilities, which the committee had *assumed* in behalf of the society, and although we think that they might *safely*, and should most certainly have trusted the integrity and honor of the American Anti-Slavery Society; still as the conveyance was upon condition that the surplus, if any should be returned to us, this affair cannot with any propriety be confounded with that of the Emancipator. We have not made it the subject of any charge against any man.

As to Mr. Leavitt, if he would now do justice, and discharge the *core* of the difficulty, we should not have the slightest hesitation in embracing him as a brother, on the good Philadelphia platform.

As to *political action*, the *form* thereof is undoubtedly a matter of expediency. We do not deny that the Liberty Party has done some good, but we firmly believe that it has prevented much more. We are in favor of political action. We know, and everybody knows, that it must come, ought to come, and sooner or later, will come, merging, *gurgite vasto*, all small arrangements. We do not believe that disinterested abolitionists can differ essentially on that subject. They never would have differed if the thing had not gathered around *another* nucleus. To all such abolitionists, we would respectfully and earnestly say, 'Come to the Philadelphia meeting, and let us there compare notes, and reason together,' if we happen to differ.

We learn from a letter of S. S. Foster, published in the Liberator, and from other sources, that the Liberty Party in the national convention, at Buffalo, acceded to those principles of the American Anti-Slavery Society, for which the new organization seceded. We shall publish Mr. Foster's letter.

A GREATER THAN THE CREOLE QUESTION.

It will be recollected that, about two months ago, seven slaves escaped from Florida, in a revenue boat—that they were heard of coasting and landing along the eastern shore of Florida, and that a deep and painful anxiety was felt in this quarter for their fate. That anxiety is now relieved—they are safe in a land of liberty. *Laus Deo!*

From the St. Augustine Herald, Oct. 31.

THE RUNAWAY NEGROES.

The following facts are interesting. They are derived from the most accurate sources, and may be relied on.

The simple relation of the circumstances of the murder of Mr. Giering, as told by the little girl, is touching. It is substantially as follows:—

At sunset, on the day when her father was murdered, the little girl was alone in the house, when three negroes, armed, entered the house, and took the provisions, all they had, consisting of bread, flour, and pork. The negroes used no violence or threats towards her; but endeavored to stop her cries by putting their hands across her mouth. Soon as she could make her escape, she ran to her father who was fishing a short distance off. The father seized his rifle and pursued the negroes. He had been gone but a few moments, when she heard two shots in quick succession, and her father's cries immediately after. She and her brother had hid themselves in the bushes, where they remained during the night, enduring intense suffering, from the stings of myriads of musquetoes, and lest the least noise should discover them, they feared to brush them off. In the morning, they ventured out. They found their house robbed of everything, and *all* their provisions carried away, THEIR FATHER DEAD! *and no other inhabitants on the island!* In this distressing situation they remained some hours after daylight, when a small boat from the Miami came there, but would not remove the children, though they were entreated to do so. Such is the distressing tale of these bereaved orphans. At noon, a Mr. Ferguson, with several other settlers from that river, came in search of the negroes, and took the children to his house. The boy is about 8 or 9 years of age, and his sister two years younger. They are spoken of as very intelligent children. They have a mother in New-York, if she be alive.

Mr. C. G. English, at Miami, has taken the boy into his family, and the little girl is in the family of —— Malory, Esq. at Key West. As near as could be ascertained, the murder occurred between the 18th and 22d September.

Subsequently to the murder, the negroes were seen going from the cape to the Miami. On the 3d of October a fishing smack arrived at Key West, direct from Key Biscayne, the master of which gave information that the negroes, after being absent several days, had returned, and when he left, were at the old lighthouse.

On the 4th, Capt. F. A. Ogden, of the 8th infantry, commanding the port at Key West, upon learning this fact, promptly ordered Lt. Hetzel, with 20 men, with 20 days' provisions, to proceed to Key Biscayne, in the schr. Walter M. then just arrived from Indian Key, with instructions, if possible, to capture them, and, if need be, dead or alive. At the same time, the collector despatched the revenue cutter, Nautilus, with the same object.

On the same day a small schooner arrived at Key West, the master of which reported, that on the 2d he had landed at Key Biscayne, and saw the negroes, and was pursued by them until he reached his vessel. Lt. Hetzel arrived at Key Biscayne on the afternoon of the 6th, and occupied the next two days in examining the Key; but the negroes had left. All the coves and creeks, where a boat might possibly be concealed, were thoroughly explored, but without success. From the 7th to the 13th, Lt. Hetzel's party was occupied in examining both shores of Key Biscayne, Bay Fort Dallas, the Miami, Little River, M'Gregor's Island, and a great portion of the tract of country, called the "Hunting Grounds." At M'Gregor's Island, tracks, evidently negroes, were seen about a week ago.

On the 10th the cutter, Nautilus, anchored off Key Biscayne lighthouse, and effected a junction with Lt. Hetzel, and a reinforcement, under command of Lt. Woodward, proceeded a second time to the Miami, giving the country a more thorough examination, but no further traces of them were discovered.

On the 6th, Lt. Davis, of the U. S. schooner, Flirt, landed at the lighthouse, and searched in vain for the negroes.

Concluding from the result of the expedition, that the negroes were no where in that neighborhood, Lt. Hetzel left Key Biscayne and returned to Key West, where he arrived on the evening of the 15th. The supposition is, that they had made another attempt to cross the Bahamas, and being favored by several

This is the *French* utterance of the great idea which is pressing more and more on the consciousness of the age; viz: that society is verily guilty of *making* the crimes it punishes; and that a wise legislation should be directed to the *prevention* of crime. Strong faith in the redeeming power of love is shown in every page. The most hardened criminals, in their recklessness and sin, are represented as having a soft place in some corner of the heart, to be melted by "kind words, so short to speak, but whose echo is endless." This idea is rapidly passing from mouth to mouth, and from nation to nation. It comes to us not only in the form of sermons and essays, but in novels, dramas, and songs. When a prophecy is so universal, it is near its fulfillment.

REMINISCENCES OF TRAVEL.

LETTER I.

My Dear Friend—In 1821, I visited the city of Washington, and passed into Virginia, where I enjoyed an agreeable visit, some of the time in cities, and some at a plantation. The proprietor had a large number of slaves, but I did not, at that time, take interest enough in the subject to inquire how many. I never thought of going to their quarter, or looking into one of their cabins. All that I saw of them was at their work in the field, attending in the house, or occasionally accompanying me as guides to neighboring places. In this case, they usually followed a few paces behind, but not so far but that they could keep up a conversation, in which they contrived to introduce a great deal of adroit flattery; a thing which I have since learned by information, and might have then known by reflection, to be characteristic of the southern slaves, as much as of the courtiers and dependants of feudal and oriental despots. To confess the truth, the artful obsequiousness, and abject submission of the slaves, pleased me. To be followed, flattered, and called "young massa," was quite delightful, administering as it did, a delicious nourishment to the strongest evils of my nature. I walked more elastic, rode more gallantly, and felt an increased flow of spirits. This was about the only effect of slavery that I knew or cared to know. Had my lot in life happened to lead me at that time to a permanent connection with the system, I might now, instead of being a humble and compassionate abolitionist, have been a haughty and cruel slave master; sacrificing the rights, the bodies, and souls of my fellowmen at the shrine of luxury and pride, and threatening with the Prestons and Hammonds, death to those who presumed to reason or to pity. I well remember that I came home with proud, preposterous, and mischievous notions of the treatment due to my fellow-citizens, employed as domestic servants; and I have reason to fear that I exerted a pernicious influence upon some of my friends in the North, to whom I imparted those notions, citing for their imitation the language used by Virginians to their slaves.

"Then what is man, and what man does not blush,
And hang his head to think himself a man."

I undertake not to settle the old quarrel betwixt necessity and free will; nor to determine whether human responsibility ever ceases by reason of ignorance and the force of custom and education; but it is perfectly clear that these do make a wide difference in the moral quality of actions. Saul "verily believed he was doing God service," and the Christian martyr who fell under the missiles of the mob which Saul headed, died crying, "Father forgive them, *they know not what they do!*" Certainly, if I were to become a slaveholder now, it would be a crime of a very different die from what it would under the circumstances above mentioned. Alexander found, in his march, a people called the Abii, whom he pronounced "the justest of barbarians." They lived on milk, and never went to war except in self-defense. A few degrees south of them were the Bactri, who were always at war, and lived on plunder. Are the individuals of these two tribes to be judged for acts of violence and rapine by the same standard, and visited with the same penalties?

——The same Bactri kept dogs, which they called "sepulchral dogs," for the purpose of destroying their aged and infirm relatives. The Congoes and Hottentots put to death the aged and diseased, while the Chinese put to death a son or daughter who lifts a hand against parents, or speaks disrespectfully to them. But on the other hand, they commit infanticide with awful indifference, and the government provides that carts shall go about every morning in Pekin, to collect the bodies of the innocents and bury them without the walls. The polished Athenians, and the generous Landemonians did not scruple to commit the same revolting crime. In what are called Christian and civilized nations, to rob or murder, is hanging matter, but to get up a war in one of those nations, or between them, and murder a hundred thousand for the sake of maintaining an iniquitous party in power, or robbing a province, and "rifling churches" is glorious, and deserving of the imperial purple.

The Athenians, as well as the Persians, married their own sisters, and in certain cases were obliged by law to do so, while with us it is held to be sin to marry a deceased *wife's* sister! In some nations men have a plurality of wives, in others, women have a plurality of husbands; in some women are supreme, in others, it is an offense to say they are equal! It is self-evident that these things are not to be judged everywhere alike; but in each case according to the degree of light and knowledge in the agents. Elias Smith, in a late letter, republished in the Standard from the Liberator, describes the astonishment of a North Carolinian, when a vessel arrived in that State from Westport, in Massachusetts, navigated by a colored captain and crew. The southerner could not be satisfied until he had examined the log-book and mathemetical instruments, and seen the black men give a specimen of their skill in the use of them. Then at last he exclaimed, "Now I will emancipate my slaves, for I believe they are men." Is it incredible that a man in our country, and our times, should have been so benighted? Not at all. A venerable friend informed me many years ago, that while he was once residing near Cape Hatteras, in North Carolina, a slaveholder, who was captain of a militia company, came to him seriously to ask what was the meaning of this "4th of July of which so much was said?" On being informed, he declared with great animation that "he would have his company out."

Of all persons, whom I saw in public and private, at Washington, none interested me so much as the late William Lowndes, of South Carolina. As an orator, he was, in some respects, without a rival in either House. In fluency, precision, and purity of language, and in ease and smoothness of inflexion, he equalled the best models in Parliament. But, beyond this, he was armed with the powers of rapid and cogent reasoning, and passionate persuasion. He was among the five or six really great orators, to whom it has been my luck to listen. In private, Mr. Lowndes had the simplicity of a child. He was in the habit of passing much time in the library of Congress, and in the hall of the House, when it was not in session; conversing always in the most easy, agreeable, and instructive manner. He went to Europe, and, at the Liverpool Athenæum, was met by Mr. Roscoe, with whom he had a casual conversation, without an introduction. Mr. Roscoe went home, and told his family, that "he had met with the tallest, the most sensible, and best bred man, he ever saw."

It was soon after I saw Mr. Lowndes, that he made his beautiful and appropriate reply, to an application to become a candidate for the presidency, viz: that "it was an office neither to be sought nor declined." With him it was an emanation of unfeigned modesty, disinterestedness, and patriotism. The thought has since become hackneyed, and, perhaps, polluted by hypocrisy.

Towards the latter end of the year, 1822, Mr. Lowndes embarked for Lisbon, on account of declining health. A young gentleman, who was a passenger in the same vessel, and whom Mr. Lowndes had inspired with a deep reverence, gave me, on arriving at Lisbon, an account of the death and funeral of this great and good man, which took strong hold of my imagination. Mr. Lowndes showed the utmost firmness, serenity, gentleness, and patience, during the sharp conflict with disease and death, on the unquiet ocean, afar from his bosom friends. His remains were committed to the deep. By an oversight, weights were not deposited in the coffin, and it floated. For a long distance, on the vessel's course, it continued visible, and the eyes of all were riveted upon it, until it gradually receded from their sight. I suppose it was ultimately driven, by the wind and currents, upon some foreign strand.

Mr. Lowndes was six feet and five inches in height, but not proportionally stout. Had he lived, he would probably have been president of the United States, if the very fact of his pre-eminent personal merit would not have prevented it.—D. L. C.

NEW-YORK CITY REPEAL ASSOCIATION.

A very large meeting of this body, was held on the receipt of the intelligence of Mr. O'Connell's arrest, an excellent set of resolutions was submitted by Mr. Casserly, and adopted. Donations, to a considerable amount, were received. *Resolutions*, in the shape of hard dollars, half dollars, and bank bills, were sent up in a most spirited manner, for a good while, and were still offered when we left, at half-past nine in the evening. The meeting was addressed by Gansevoort Melville, Esq. in a very sensible and moderate, yet feeling manner. Mr. M. seemed to appreciate the full merit and importance of the *moral* work, which it is given O'Connell to perform. The meeting responded with tremendous enthusiasm and energy. The Hon. John M'Keon, late member of Congress, presided, and addressed the meeting in a happy manner, and with much effect. It was, in truth, a very interesting meeting. One thing, and one only, interrupted the harmony of our feelings. It was to hear this Hon. John, declaim, with a bold and unblushing forehead, against the *attempt* to destroy the *right of petition* in Ireland, when he has been helping, for several years, to destroy it in America! When John Quincy Adams presented a petition for the repeal of *our* Union, a more corrupt and fatal one than that of England and Ireland, M'Keon, with the slaveholders, did what little he could to crush the old man; and they would have done it, if he had not proved a giant, and tost the Lilliputians right and left. Mr. M'Keon voted *faithfully* for the congressional gag, as often as he was bid.

If it were possible for a correct taste to survive the loss of humanity and political rectitude, Mr. M'Keon would shrink from making a display of himself, or rather, not of himself, on such an occasion. What can be more offensive, we will not say to just moral sentiment, but even to good taste, than that gross and shameless inconsistency, that jarring incongruity, which every one feels, when a man clamorously demands for a distant people, and from a foreign government, rights and privileges, which he is ruthlessly and tyrannically trampling down at home. "None but a good *man* can be an orator."

TEXAS.

Mr. W. H. Channing delivered a discourse at the medical college, in this city, on Sunday last, in which, after speaking of the mutual relations and duties, which divine wisdom has ordained, and established among the nations of men, he proceeded to give a concise and comprehensive view of the history of the foreign policy of the United States, in respect to the republic of Mexico, and the acquisition of Texas. It was listened to with profound attention. It was the first time that we ever heard religious principle applied, in the pulpit, in a calm, impartial, and dispassionate manner, to a great practical question of the day.

The indications on all sides leave it no longer doubtful, that this is to be *the* question for Congress and the country. John Tyler, Upshur, and "the corporal of the guard," are determined to make it so. *Levi Woodbury* is out for annexation, in the old New Hampshire Gazette. So says internal evidence, and so say the papers. The cabinet is said to be divided upon the subject, but this is contradicted. Tyler will push it at the risk of dissolution. Let it come. It is time it were settled once for all.

Central New-York Anti-Slavery Fair.—A correspondent asks us to call the attention of the women of *Central New-York* to the Central Anti-Slavery Fair, to be held at Christmas. We cannot do this better than by asking them to read the eloquent and true-hearted words of the call, signed by Fanny Skinner, and twelve others.

☞ See the notice of brother M'Kim for the hospitalities which *brotherly love* is preparing for us; also, for the building where we are to assemble.

☞ T. E.'s answer is received, and will appear next week.

Anti-Slavery Items.

The State vs. Samuel Lamb.—The jury impannelled in the case of the State, vs. Samuel Lamb, for the murder of a slave, came into court yesterday morning with a verdict of "Not Guilty," and the prisoner was discharged. *Charleston Courier.*

It is stated in the New-York Herald, that this was a case of murder, by beating to death; and that the acquittal was in the face of clear and conclusive evidence. This is no new thing. We find in the judicial reports of the southern States, casual accounts now and then, of such cases, but there are hundreds of which we never hear, and of which no memorandum is preserved.

Protection of Colored Seamen.—The governor and council of Massachus etts have appointed Messrs. John A. Maybin, of New Orleans, and B. F. Hunt, of Charleston, agents for that commonwealth, under a resolve of last winter, to represent the rights of colored citizens of Massachusetts, who may be restrained in those ports when arriving there as seamen, with power to test the question before the United States Supreme Court. A great injustice is done to merchants and ship-owners, by imprisoning and detaining colored seamen, until the vessel sails, The resolve was the result of a petition from the most respectable ship-owners of Boston, and has no relation to the question of abolition. The agents selected, are said to be gentlemen of elevated and philanthropic character. —*Journal of Commerce.*

And supposing, Mr. Journal of Commerce, the petition had not been "from the most respectable ship-owners," but from the humble class, who are made personal victims of this high-handed oppression; and suppose the petition *had* some relation to abolition? You would do well to ask some of your Southern friends, Calhoun, for instance, what *they* think about its "relation to abolition." George Bradburn, the abolition lecturer, procured as a member of the legislature, the passage of the resolve, authorizing the appointment of agents to protect American freemen, in American ports.

We can imagine no good reason for the appointment of Mr. Hunt, unless it be that he is a native of Massachusetts. He has taken the most decided part in sustaining the unprincipled legislation of Carolina, in this particular.

Arrest of a Ship's Crew.—Nine colored men, who arrived at New Orleans, on the 15th from Rio de Janeiro, were imprisoned for being in Louisiana, in violation of a law of the State.

Negro Insurrection in Goree.—By the schooner Tremont, arrived at New-York, on Sunday, the Herald learns verbally from the captain, that a day or two previously to his sailing, September 15th, the negro natives had risen on the French residents; many were wounded, and four hundred of the negroes killed. Two French men-of-war had been sent to quell the outbreak, and were lying at Goree, when the Tremont left.

Hayti.—The French government have appointed M. Barrot, minister plenipotentiary, and envoy extraordinary, near the government of Hayti. M. Victor Place will accompany the ambassador, in the capacity of first secretary of the mission. Among the attaches are mentioned M. le baron Vaur, and M. le comte de Fontainelint, "personages wholly unknown." If our government would do the same thing, our commerce to the Haytien ports, would be worth ten per cent. more than it is, by the reduction of duties. Our readers probably, have not forgotten the mighty flare-up in Congress, several years ago, upon the question of Haytien independence. It was argued and proved, on the one side, that the recognition of Hayti, would be of immense advantage to our commerce. But, on the other side, it was argued by certain liberty-lovers, that it would entail upon the nation the horrible disgrace of having a colored minister at Washington. Foreign monarchies have recognized Hayti, but republican America is too aristocratic to do it!—Faugh! —*Portland American.*

We rejoice to see such sentiments in a democratic paper. If the Northern democrats will say this generally, the thing recommended, will be done. The South holds out, simply because the northern democracy supports it.

Trial of O. Lovejoy.—The Western Citizen brings us a report of the evidence and of the judge's charge in the case. The indictment set forth that the defendant fed, clothed, and comforted" the slaves, "contrary to the pence and dignity of the people." The evidence was somewhat contradictory. One of the counts in the indictment, that for secreting the slave Agnes, was abandoned by the prosecutor. The judge, Caton, charged the jury with clearness and impartiality, and they found a verdict of *not guilty.*

Vermont.—The whigs of this State held a convention at Montpelier during the late session of the legislature—ex-Governor Camp in the chair. Resolutions drawn by Hon. Wm. Slade, affirming the distinctive principles of the whig party, and deploring the existence of slavery in our country, were passed.

Resolved, That it is the duty of the North, and it is bound in justice to itself, to resist the encroachments of slavery to the full extent of its constitutional power; and we trust that, under the influence of a steady and persevering inculcation of truth, there will be finally brought into Congress a body of men who will thus act, and that they will act the more efficiently, and with more enduring effect, as the public mind shall have gradually come to a thorough appreciation of the real importance of the subject, and shall have become sufficiently matured to sustain right action upon it. But, while a public sentiment is being thus formed, which shall, in due time, be able to act efficiently and with permanent effect through all branches of the government, we do not feel at liberty to lay aside, in the approaching presidential contest, all regard to the interests more immediately and directly involved in it; but we deem it our solemn duty to maintain, and do intend to maintain them, in the spirit of consecration to what we consider to be the greatest present, practical, political good of our country. And to the highest efforts we are capable of making in that contest we feel impelled, not only by motives drawn from the intrinsic importance of the questions involved in it, but by an abiding sense of the base betrayal of his friends and abandonment of his principles by the acting president of the United States. In the principles for which we contended, when he was elevated to power, we have lost no confidence. His perfidy, rather, has made them more dear to us, and inspired us with a more determined purpose to sustain them in the struggle which is approaching.

Baltimore City Court.—In the case of Charlotte Jane Strother, a negro girl, on a petition for her freedom, on the ground of her being illegally brought into this State and sold, the particulars of which we have heretofore stated; the jury, after being out for fifty-two hours, yesterday, at 4 1-2 o'clock, agreed upon a verdict, and were discharged. The verdict—the court not then being in session—was sealed, and was opened this morning, and found to be adverse to the petitioner—which is, in effect, deciding the girl to be a slave.

As soon as the verdict was rendered, the counsel for the girl moved for a new trial, which motion will be argued hereafter.

The girl claimed her freedom under a law of Maryland, prohibiting the domestic slave-trade—that is, the introduction and sale of slaves from other States—she having been brought from Virginia, and sold in Baltimore. The claimant, a Mr. Slatter, denied that there had been any sale.

After the verdict was rendered, Mr. Slatter's counsel proposed a subscription to purchase her freedom, offering to head the list himself; but her counsel declined the offer, resolving to claim and obtain her freedom by operation of law.

GENERAL INTELLIGENCE.

General Items.

Mr. Adams arrived at Cincinnati on the 8th instant, and was received like a Roman consul returning from the conquest of a new kingdom. The world *has* made progress, do what they will to send it reeling backwards.

The Cincinnati Atlas publishes a letter from the Austrian Charge d'Affaires, at Washington, to Professor Mitchell, who has charge of the observatory in Cincinnati, presenting, in the name of the emperor of Austria, the 21 volumes of the Annals of the Astronomical Observatory of Vienna.

The legislature of Canada have determined after a stormy debate to move the seat of government to Montreal.

The first company of Gipsies that ever came to the United States, lately arrived at Baltimore from Bohemia.

Honorable W. Slade, late member of congress from Vermont, has been chosen by the legislature, reporter of the decisions of the Supreme Court of that State.

The *Indian payment* at Winnecone, sixty miles south of Green Bay, came off on Tuesday, October 10. The governor of Wisconsin was present. The Indians were paid by G. W. Lawe, the United States sub agent. We hear great complaints from some in relation to the conduct of the agent and the United States troops in attendance, in seizing goods, whisky, &c. while others warmly applaud their course upon the occasion. A squaw was killed in a drunken spree.

The Louisiana *sugar crop* is expected to be about one-half the average.

Fine *marble* has been discovered in Wiskonsan on the road from Milwaukie to Fort du Lac.

Eight thousand Prussians have bought land in Western New-York and are about to settle there.

Elopement.—A young lady of Wilmington, Del. run away with a journeyman shoemaker, named Shonser, who has a wife and family. Both were arrested in Philadelphia, she taken to her friends, and he, it is stated, to prison,

Young Women, Beware!—A dashing fellow, aged 27, named Henry Homer, representing himself to be a merchant, put up at a private boarding house in Baltimore, two or three weeks since, gained the affections of a young lady residing in the family, and was privatly married to her on the 14th instant. She had already "engaged" herself to a worthy and respectable gentleman, with whom she had long been acquainted. On Tuesday, the 17th, Homer decamped and has not been heard of since.

A submarine plough, for removing sand-banks, has been constructed by Dr. Eddy, of Cincinnati, somewhat on the principle of the Archimedina screw, boring up the sand at one end, and passing it throught the screw to be discharged at the other extremity.

A Frenchman has discovered a method of making bread so as to be impervious to the influence of the air. It has been found that boxed up, it kept perfectly sweet for two years.

A German in Charleston, S. C. has invented a clock which runs an entire year, and shows the time in Paris, London, and Charleston. He is now completing one which will run ten years without winding.

J. W. Tyson, of Philadelphia, has received the appointment of assistant Postmaster general, in the place of Mr. Bryan, who takes the post vacated by Mr. Wittlesey.

A man named *Hyde* of Newtown, Mass. being intoxicated, fell from a railroad car, and was killed.

An Irishwoman at Carbondale, Pa. had four children at a birth. *Three* are living, and doing well.

It is said the Mormons are getting sick of their bargain and returning to foreign lands from whence they came. *Per contra* about 40 joined them recently from Pittsburgh, and a company from the western part of Massachusetts.

Mr. Fisher presented a petition to the Tennessee legislature, from citizens of Fayette county, praying that a certain negro slave named Doctor Jack, be exempted from the operation of the law prohibiting slaves from practising medicine. The petition was supported by another from a number of ladies of the same county. Dr. Jack is represented as a skillful physician of long practice, who had rendered essential service to suffering humanity. The petition was ordered to be transmitted to the Senate.

[A skillful colored physician, who had been a slave in Alabama, is one of the characters in the new work—the Mysteries of Paris. The American slave codes make the preparing or administering medicine by a slave, unless it can be *proved* to have been with an honest intent, an offense punishable by death.]

The Leaven is Working.—The Adams Sentinel states that while Judge Buchanan was passing sentence of death, a few days since, in Cumberland, Md. upon William Chrise, found guilty of the murder of Abraham Prey, his feelings were so overwhelming, as almost to impede utterance. After passing sentence, the judge arose, and with him the other members of the court, the bar, and the whole assembly, when he offered up to the throne of grace, a most fervent prayer in behalf of the doomed and unfortunate man.

A man named Powers, was killed on Sunday afternoon, on the road at Orono, the Bangor Courier says, by one of the carriages in which some young men of the city were racing.

The donations of Sir Charles Metcalfe, to benevolent institutions, have amounted, since his arrival in Canada, to two or three thousand pounds sterling. Sir Charles has been one of the best *anti-slavery* governors in the West Indies.

In Philadelphia, there is a fine militia corps of *flying artillery.*

Jacob West who was convicted as an accessory to the murder of Isaac Busheyhead, was hung on the 11th ullimo, in the Cherokee nation. John West was convicted and hung on the 16th.

Dramatic.—Mr. Burrell, late manager and lessee of the Arch street Theatre, Philadelphia, has been cowhided by Mrs. Madison, engaged there during his management as one of the stock company. Mr. Burrell made no resistance.

A Question Settled.—Two years since, Mr. Morris applied to the court of common pleas, of Brown county, for a license to be granted to a colored preacher of the Methodist Episcopal church, to perform the marriage ceremony. The court were divided in opinion, and the application was rejected. Mr. Morris immediately laid the case before the Supreme court, asking a conditional mandamus, directing the lower court to grant the license, or show reasons for not doing it. The latter course was adopted, and their reasons were laid before the Supreme court, which, deeming them inconclusive, at the last term, sent down a peremptory mandamus, commending the inferior court to grant the license.

Thus again has our Supreme Court vindicated the constitution, and rebuked that spirit of oppression which seeks to insult and crush the colored man.

More and worse Riots in Philadelphia.—Since we have given a bulletin of fights betwixt Philadelphia fire companies, there have been no less than eight furious, and some of them bloody riots betwixt the same parties. Heads and limbs have been broken, and other great injuries inflicted. The two last engagements came off on Monday last, when one of the parties appeared with firearms, and discharged into the other five muskets loaded with buckshot, seriously wounding several. The New Market fire company, a set of drunken rowdies, from Baltimore, have borne a conspicuous part, and were with difficulty embarked, and pushed off for home, under a police escort 1000 strong, and in presence of 10,000 spectators. About 200 men, belonging to the Weccacoe Good-Will hose company, departed from Philadelphia, for the purpose of waylaying the Baltimoreans, at New Castle.

"My ear is pained, my soul is sick."

Perhaps the reflecting inhabitants of Philadelphia may, sooner or later, recur to that deplorable time when, at the conflagration of Pennsylvania Hall, their chief magistrate addressed the rioters and lynchers, thus:—"Fellow citizens, you are my police!"

The *Sheffield*, a Liverpool packet, with a valuable cargo, went ashore on Saturday, to the northward of Romer, when a scene of indescribable dismay ensued. The crew and passengers, 13 cabin and 92 steerage, were taken off after fourteen hours.

A New-York correspondent of the Charleston Mercury states, that General Bertrand has now in press, a work on the campaign of Napoleon in Egypt, dictated to him by the Emperor, while at St. Helena, a few months before his death.

Died.

At his residence, in New-York, very suddenly, on the 6th of 10th month, Thomas Hawxhurst, in the 92d year of his age. He was a worthy member of the Society of Friends, much esteemed for the simplicity and uprightness of his character, and the daily kindness of his life. From his childhood he was a sincere friend to the colored race, always doing his utmost to procure for them kind treatment, and the advantages of education.

For fifty years he was a minister in the Society of Friends, and not unfrequently was called to labor in the southern States. On such occasions, he always warmly interested himself in behalf of the colored people. If he found himself in a house where slaves were held, he expressed his sorrow at the existence of such a relation; and never failed to inquire of a servant, "Canst thou read and write?" If answered in the negative, he would say, "Surely thy mistress, or these young ladies, will teach thee; they will not be so remiss in their duty;" and he would give an earnest Christian exhortation to the family to neglect this duty no longer.

The family of Hawxhurst have always been distinguished for a friendly interest in the colored race. The grandfather of the deceased, though he lived while the discipline of Friends allowed the holding of slaves, would never have anything to do with the wicked system. Having slaves offered him for the payment of a considerable debt, where no other property could be procured, he at once declared that he preferred to lose his money, rather than traffic in the souls and bodies of men. His descendants, up to the present time, are actively interested in schools and other institutions for the benefit of the colored people.

ABOLITIONISTS, PAY YOUR DEBTS!

The Executive Committee of the American Society have adopted the ONE DOLLAR PLAN, for the special purpose of paying the debt, for which partial provision only was made at the late annual meeting.

The question is now to be answered—*Does the American Anti-Slavery Society number twenty-five hundred members, who are able to pay One Dollar each, for the payment of its debt?* If so, we shall soon be an honest society. If not, we shall soon cease to be a society at all. Our operations cannot be continued, if we cannot go upon the cash system.

Friends of the Society are requested to act as agents in their respective localities, and to collect without delay, as much as they can, and remit to the Treasurer.

PAYMENT RECEIVED.

Amount previously acknowledged,		$330
331	Charles Evans, Philadelphia,	1
332	Sarah Comly, Philadelphia county,	1
333	Martha Comly, " "	1
334	Sarah Allen, Woonsocket, R. I.	1
335	Lyman Davenport, Willimantic, Ct.	1
336	Asa Kimball, Hampton, "	1
337	Sarah A. Perkins, Willimantic "	1
338	Caroline E. Perkins, " "	1
339	Augusta Reed, Greenville, "	1
340	Louisa Humphrey, " "	1
341	A. H. Stewart, Sherman, "	1
342	L. La Due, " "	1
343	Mary G. Chapman, Boston, Mass.	1
344	George Minot, " "	1
345	F. M. Robbins, Milton, "	1
346	Francis Wright, Utica, N. Y.	1

TREASURER'S RECEIPTS

For the two weeks ending 11th mo. (Nov.) 11th, 1843.

Received for the Standard—The following persons have each paid $2: James C. Cleavland, Torringford, Ct.; Edward Fox, Portland, Me.; Caleb M. Carr, Lock, N.Y.; W. D. Ticknor, Boston; M. F. Robbins, Jericho, L. I.; Richard M. Hosier, Nantucket; Reuben Ray, do.; Wm. H. Dennis, do.; Tappan Bailey, West Newbury, Mass.; Rev. Leonard M. Harris, North Bridgeport, Me.; H. F. Edes, Plymouth, Mass.; Asa Walker, Bangor, Me.; Ephraim Sheldon, Chester Factory, Mass.; Aaron C. Macy, Hudson, N. Y.; Sarah Allen, Woonsocket, R. I.; Rebecca Garrison, Salem, Ohio; Grace Colgan, Coatesville, Pa.; Henry B. Gleason, Buckland Corners, Ct.; Alanson Thorp, Syracuse, N. Y.; Uriah Tuttle, Winsted, Ct.; Joseph G. Hood, Norwich, Ct.; George Bunce, Manchester, Ct.; A. H. Stewart, Sherman, Ct.; Isaac J. Stevens, Portsmouth, N. H.; Elisha Erwin, Marlborough, Ohio; Nathan Wright, Salem, N. J.—Total $52.

Elihu Kellogg, Burlington Flats, $1; Phebe Ann Comstock, Hart's village, N. Y. $3; Edwin Davis, Princeton, Mass. $4.40; Joseph Baxter, jr. Abington, Ct. $1; Asa Sawyer, Burlin, Mass. 50 cts.; Levi Downing Colosse, N. Y. $1; Rev. Wells Bushnell, New Castle, Pa. $4; A. Weller, Skeneatles, N. Y. $1; Martha Rushmore, Rensselearville, N. Y. $1; Daniel Baker, Fiskeville, R. I. $4; George Crofort, Danbury, Ct. $3; Prospect, Ct. bundle, $3; Sarah Law, Norwich Landing Ct. $3; Moses Pierce, Norwich, Ct. $3; Daniel Tarbox, Brooklyn, Ct. $1 50; J. B. Guild, Willimantic, Ct. $1 50; Lyman Jackson, do. $1 50; L. La Due, Sherman, Ct.; $1; David L. Perkins, Utica, N. Y. $2 50; Elizur Benedict, Bethel, Ct. $3.—Total, $43 90.

ISAAC T. HOPPER, *Treasurer.*

CONNECTICUT AMERICAN ANTI-SLAVERY SOCIETY.

Received of C. C. Saben, $1; Mr. Knowles $1; Owen B. Mix, 50 cts.; T. A. Walton, $1; George Knowles, 25 cts.; H. B. Morehouse, 50 cts.; Mr. Richards, 25 cts.; Mr. Hurlbut, 25 cts.; Mr. Weed, 25 cts.; Hannah Hotchkiss, $2; Obed Tuttle, $5; Ransom Hotchkiss, $2; Emeline Hotchkiss, $2; Andrew Smith, $1; Mr. Blakeslee, $1; cash 35 cts; Leonard Tuttle, $1 50; Rhoda Tuttle, 50 cts.; Eben Tuttle, $5; Jonathan Leonard, $10; Daniel Stuart, $1; cash, $1.80; E. B. Culver, $5; Mrs. A. Kennedy, $3; A. Kennedy, $2; Charles Dean, $2; James Ryder, jr $2; Timothy H. Potter, $2; Joseph G. Hood, $1; Silas Barker, $1; D. Kennedy, $1; Robert Gaullay, 50 cts.; James Wilson, 50 cts.; James M. Ryder, $1; cash 25 cts.; Dr. Hughes, $1; Phillip Pearel, $1; cash 50 cts.; Seymour Davenport, $2.

DAVID N. BROWN, *Treasurer.*

NOTICES.

IMPORTANT MEETING.

The annual meeting of the (Central) New-York State Anti-Slavery Society, auxiliary to the American Anti-Slavery Society, will be held at Utica, on the 19th and 20th of December. Friends from Massachusetts and other places are expected to be present, and an earnest invitation has been extended to those able advocates of our cause, the Hutchinsons. Questions of the utmost importance, and courses of action of the deepest moment, now present themselves for discussion and for choice.

☞ Let all friends of the cause and the American Society make exertions to attend.

For Executive Committee:

S. LIGHTBODY, *Chairman.*

Wm. C. Rogers, *Sec'y.*

WESTERN NEW-YORK MEETINGS.

The annual meeting of the New-York (Western) State Anti-Slavery Society, auxiliary to the American Anti-Slavery Society, will be held at Rochester, on the 12th and 13th of December. Meetings of an interest corresponding to the great importance of the moment to the success of the anti-slavery cause, are anticipated. It is hoped that Messrs. Hutchinson will be present.

J. C. HATHAWAY, *Cor. Sec'y.*

THE ABOLITIONISTS OF PHILADELPHIA

Will see in another column that the executive committee have taken the liberty of proffering their hospitality to such persons as may come from a distance to attend the decade meeting, on the fourth of December. This is a liberty, we are confident, which they will not only excuse, but fully justify; and no rite of hospitality, we are sure, will be wanting on their part, to make the visit of our friends as agreeable as possible. Our friends will please call at the anti-slavery office as early as possible, and leave word how many guests they can entertain, and the number and location of their houses.

On behalf of the committee,

J. M. M'KIM.

CONVENTIONS IN PENNSYLVANIA.

Bradburn, Douglass, and White, are to be at West Chester on the 25th instant; at Willistown on the 26th; at Radnor on the 27th; and at Norristown on the 29th.

Munroe, Gay, and Remond, are to be at Kennett on the 26th and 27th; at Marsh on the 29th; and Upper Darby on the 30th.

Have our friends in these places all things in readiness? Place fixed upon—hand-bills posted, &c. &c. If not, no time is to be lost.

Ought there not to be a meeting at or near Phœnixville, for Bradburn & Co. on the 30th, instead of having a second day's meeting at Norristown? Some of our friends there will please answer. Direct to

J. M. M'KIM.

BUCKS COUNTY ANTI-SLAVERY SOCIETY.

A quarterly meeting of this society will be held at Friends school house, in Attleborough, on 7th day, the 25th instant, at 1 o'clock, P. M. Abolitionists are requested to come prepared to discuss and arrange the preliminaries of a convention in Newtown, soon after the anniversary on the 4th of next month, to be addressed by Bradburn, Douglas, and White.

The public are respectfully invited to attend,

WM. BURGESS, Secretary.

Attleborough, 11 mo. 13th, 1843.

THE TENTH ANNIVERSARY OF THE FORMATION OF THE AMERICAN ANTI-SLAVERY SOCIETY.

On the *fourth of December*, 1833, the American Anti-Slavery Society was formed by delegates from ten States, assembled at Philadelphia. At the last meeting of the society, held at New-York, May 9th, it was

"Resolved, That a special meeting of the American Anti-Slavery Society be held in the city of Philadelphia, on the 4th day of December next, being the tenth anniversary of its formation; and that the executive committee, and the members generally, be urged to use all necessary measures to procure a numerous and enthusiastic gathering of the abolitionists of the whole country, to celebrate the completion of the first decade of the national association."

The state of the cause and the affairs of this society are such as to require this meeting, independently of the exalted feelings, the happy associations, and moral advantages connected with it. There never was a time when abolitionists, who still stand upon the platform erected on the occasion which it is proposed to celebrate, were doing so little, in proportion to the demand of the public mind, as at present. Moreover, a question is now stirred, apparently in desperate earnest, by the slaveholders, which, if pressed, will involve the crisis in the fate of American slavery. That crisis is very likely to come, before our next ordinary meeting.

The Executive Committee of the American Anti-Slavery Society do therefore, in pursuance of the above resolution, issue this call to all members and auxiliaries of this society, and to all friends of genuine freedom who are disposed to co-operate upon the principles of our constitution, to meet at the city of Philadelphia, on *Monday, the fourth day of December next*, at 10 o'clock, in the forenoon, at such place as may be hereafter designated.

By order of the Executive Committee.

JAMES S. GIBBONS, *Chairman.*

Daniel Neall,
Robert Purvir,
E. M. Davis,
} *Committee of Arrangement.*

WESTERN NEW-YORK ANTI-SLAVERY FAIR.

We invite the attention of the public to the second air of the Western New-York Anti-Slavery Sewing Society, to be held 22d of 2d month, (February) next, the avails of which are designed for the dissemination of truth on the subject of slavery, and to enlighten public opinion as far as in us lies, to its great evils and direful consequences.

For the welfare of the oppressor as well as the oppressed, we deem it our imperative duty to call upon the friends of humanity to aid us in our labors for the overthrow of this high-handed sin, and knowing the present only is ours, we adopt the language of Blair: "Let him who wishes to see others happy, make haste to give while his gift can be enjoyed, reflecting that the day rolls on, and the night cometh, when no man can work;" and let us bear in mind the words of the blessed Jesus "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." It is our earnest desire there may not be any found yielding to discouragements, with the impression that the little they can do will avail nothing, but remember "He that is faithful in the little shall be made ruler over much."

Anything from the farmer, merchant, or mechanic, will be gratefully received; and we ask our friends in the country, or different towns in Western New-York, far and near, to prepare articles and attend with us as their company to cheer us in our labors at the Fair will be inspiriting and salutary to our best feelings.

Any donation, whether it be butter, cheese, potatoes, nuts, or any kind of fruit, or whatever it may please our friends to offer, either previous, or at the time of the Fair, may be forwarded to the president, Abigail Rush, Buffalo street, opposite the burrying ground, corner of Litchfield street, or to Post and Willis, No. 4 Exchange street, Rochester.

Committee—Abigail Bush, Amy Post, Ann Pound, Elizabeth G. Curtiss, Mary H. Hallowell, Mary B. Fish, Catharine A. Fish, Charlotte Sears, Sarah A. Burtis, Sarah L. Hallowell, Sarah D. Fish.

Rochester, 9th mo. 14th, 1843.

P. S. Some stocking yarn, forthwith from any of our friends would be very acceptable.

CONVENTIONS IN PENNSYLVANIA.

In addition to the appointments announced in the last Standard, attention is desired to the following:

Messrs. Monroe, Gay, and Remond, will attend a meeting at Chestnut-grove schoolhouse, Martick township, Lancaster county, on the 22d of November; at East Land, Little Britain, on the 23d; at Elk Ridge, East Nottingham, Chester county, on the 24th & 25th; and at Kennett Square on the 26th and 27th.

J. M. M'KIM.

CENTRAL NEW-YORK ANTI-SLAVERY FAIR.

It is with the most joyful expectancy that the committee of women of the Central New-York Anti-Slavery Society, in conformity to the resolution adopted last spring, issue the call for the Fair to be held during Christmas and New-Year's season.

The success of our Syracuse Fair, through which we have been enabled to throw into the hands of our executive committee the means for sustaining an able advocate of the rights of humanity, in his arduous labors, encourages us to renewed efforts, that we may, if possible, instead of sustaining one, raise the means of sustaining four or five efficient agents, who, in conjunction with others, shall go forward with the deep plough of reform, and the seed wheat of humanity, and in a short space shall make this slavery-cursed desert of America bloom and blossom like the rose, with the flowers of mercy, truth, and justice. What heart shall be found in Central New-York, that will beat no warm response to the call for help! Will not every town, yes, every neighborhood, form its sewing circle, and send or bring up their contributions at the time appointed? Will not the free farmers bring from their stores, which God's bounty has so lavishly bestowed upon them? Will there be found an artisan who can withhold his or her gift from the slave's store, on Christmas week? We confidently expect great help. Persons wishing to contribute by sending unmade articles, bits of silk, muslin, calico, or gingham, will confer a favor by sending them soon, addressed to one of the Utica committee—place of deposit, No. 49 Fayette street.

The proceeds of this Fair will be appropriated as specified, to the dissemination of anti-slavery light and truth; thus arousing a nation to feel its own responsibilities and moral might.

Mrs. Fanny Skinner,
" Ann Lighbody,
" Mary Peckham,
" Paulina S. Wright,
Eveline Storms,
}

Poetry.

For the National Anti-Slavery Standard.

THE DUTY OF MAN.

INSCRIBED TO JOHN G. WHITTIER.

Why do we live?

'Tis not alone for toil—
For weary plodding in the dusty world,
Or dreamy ease in pleasure's tempting bowers.
Has life no aim? and must we idly live
Our days appointed, and then glide away,
Without a record in the hearts of men,
To tell that we have been? Speaks there no voice
Within the spirit's inmost halls, to bid
Our slumbering energies awake?—to call
Strong hopes and high resolves to quickened life?
Has Truth no claim upon our silent tongues?
Mercy no work for our inactive hands?
Holds Wrong no sway?

Awake, then, slumbering soul!
Too long the leaden sleep of apathy
Has locked thy kindlier feelings up, and made
Thy life a dull and aimless being, void
Of living, breathing beauty! Dream no more
Within the drowsy by-ways of the world,
But join the scanty band on its broad field,
Who sow in tears the germs of noble deeds,
Which future generations reap in joy.
Pluck not alone the pleasant flowers that bloom
Within its quiet walks, but garner up
The fruit that may sustain thee, when the vain
And hollow mockery of worldly wealth
Can buy not life, nor bar the angel out,
That gives the soul the freedom of the skies.

Oh! what a life is his, whose selfish heart,
Deaf to the pleading voice of human wo,
Seeks but its own unshared enjoyment!
All nobler passions of the mind, in him,
Debased from their high mission, but increase
His sum of future ill. Ambition, eagle-winged,
That, mounting, sought the sun, in mid-career,
Pierced by his own swift barb, shall seek the dust;
Even Hope shall lose her song and sunny smile,
And twine a nightshade wreath around his brow.
No grateful voice shall haunt his musing hours,
Telling of hearts his active love made glad;
No joyous face shall mingle with his dreams,
And smile on him a blessing!

Joy! faithful ones,
Who, heedless of the rude world's scorn, have done
Your duty unto God and man! Though now
Reviled and shunned, the men of future years
Shall build your fame, where all the floods of Time,
That wash out Glory's footprints from the shore,
May never reach; the Statesman's crown shall be
The gratitude of man; the Poet's wreath,
The love and homage of the hearts his song
Has taught to catch, beyond this mortal veil,
Bright glimpses of a higher, loftier sphere!

J. B. TAYLOR.

West Chester, Pa. Oct. 18, 1843.

HOUSEHOLD FURNITURE.

BY MARY HOWITT.

What are they?—gold and silver,
Or what such ore can buy?
The pride of silken luxury—
Rich robes of Tyrian dye?
Guests that come thronging in
With lordly pomp and state?
Or thankless liveried serving-men
To stand about the gate?

Or are they daintiest meats
Sent up on silver fine?
Or golden chased cups o'erbrimmed
With rich Falernian wine?
Or parchments setting forth
Broad lands our fathers held?
Parks for our deer, ponds for our fish,
And woods that may be felled?

No, no, they are not these! or else
God help the poor man's need!
Then, sitting mid his little ones,
He would be poor indeed!
They are not these! our household wealth
Belongs not to degree;
It is the love within our souls—
The children at our knee!

My heart is filled with gladness
When I behold how fair,
How bright are rich men's children,
With their thick golden hair!
For I know, 'mid countless treasure,
Gleaned from the east and west;
These living, loving human things
Are still the rich man's best!

But my heart o'erfloweth to mine eyes,
And a prayer is on my tongue,
When I see the poor man's children—
The toiling, though the young—
Gathering, with sun-burnt hands,
The dusty wayside flowers!
Alas, that pastime symboleth
Life's after, darker hours.

My heart o'erfloweth to mine eyes,
When I see the poor man stand,
After his daily work is done,
With children by the hand;
And this he kisseth tenderly,
And that sweet names doth call—
For I know he has no treasure
Like those dear children small.

Oh, children young, I bless ye;
Ye keep such love alive!
And the home can ne'er be desolate
When love has room to thrive!
Oh, precious household treasures!
Life's sweetest, holiest claim—
The Saviour blessed ye while on earth,
I bless ye in his name!

RE-UNION IN HEAVEN.

BY WM. LEGGETT.

If yon bright stars which gem the night
Be each a blissful dwelling sphere,
Where kindred spirits re-unite,
Whom death has torn asunder here—
How sweet it were at once to die,
And leave this blighted orb afar,
With kindred souls to cleave the sky,
And soar away from star to star.

But O! how dark, how drear and lone,
Would seem the brightest world of bliss,
If, wandering through each radiant one,
We failed to find the loved of this;
If there no more the ties shall twine,
That death's cold hand alone could sever,
Ah! then these stars in mockery shine,
More hateful as they shine forever.

It cannot be! Each hope, each fear,
That lights the eye, or clouds the brow,
Proclaims there is a happier sphere
Than this bleak world that holds us now—
There is a voice which sorrow hears,
When heaviest weighs life's galling chain,
'Tis heaven that whispers—dry thy tears!
The pure in heart shall meet again.

Miscellany.

From a Lecture before the Newburyport Lyceum.

THE LOST ARTS.

BY WENDELL PHILLIPS, OF BOSTON.

The lecturer began by quoting the commencement of a literary oration from a distinguished gentleman of this place. "Ours is an extraordinary Age." Our age, its wonders, and its improvements were, he said, the theme of most Fourth of July and other discourses. They are like the man whom Coleridge mentions as always taking off his hat with respect *when speaking of himself*. The age vaunts much of its achievements in the arts, in science, and literature; yet in these, its very boasts, has it been outdone, ages since, by nations now passed away. Every new development of science, every new research throwing light on the arts of the ancients, proves them to have been in possession of many now entirely lost, and that they performed wonders which we not only do not equal, but cannot even conceive how they were performed. He spoke of the ruins of Central America: that even on the hitherto accounted *new* World, like Robinson Crusoe on his island, we have discovered the footprints, and those the footprints of nations long since passed into oblivion. These traces show, that they too, like the people of the East, were in possession of arts now lost. These arts he should make the subject of the lecture and consider them under four divisions; glass, colors, metals, and then miscellaneous articles and facts.

1st. Glass. This was for a long time believed to be a modern invention. Within fifty years, four quarto volumes were written in Italy, to prove, in opposition to the assertion of Pliny—that the article was unknown to the ancients; and, on the very day in which these volumes were published, a warehouse was opened in Pompeii, filled with cut, wrought, pressed, and stained glass, far more beautiful and perfect than any now manufactured. There is glass found, too, among the remains of Central America. In the museum of Florence, said the lecturer, I have seen a piece of glass which was long supposed to be a gem, an inch square by a quarter of an inch thick, on which were represented birds, which could be seen equally on both sides, and their plumage so perfect that the microscope shows in it no fault, and no want of finish; and though apparently a mosaic, it is impossible to detect where or how it is put together. There is a small vase, too, surrounded by figures of women, with children playing upon their laps; also perfect on both sides; and the art of making them so, is not only unknown to us, but we cannot even imagine how it could be done. Their dresses, and the curls of their hair, were perfect. Pliny tells us of a drinking glass, which could be folded up so as to occupy a small space, and which was destroyed, and its construction kept a secret by its inventor, because his monarch would not offer him what he considered a sufficient sum for its invention. The moderns, with all their arts, cannot equal the beautiful stained glass of the middle ages, inferior as this was to that of Egypt; and this remark leads to the second division.

Colors. In these, the ancients certainly far surpassed the moderns. Sir Humphrey Davy made many efforts to analyze the celebrated Tyrian purple of the East; but these efforts were without success. He declared he could not discover of what it was composed. The Naples yellow, too, though less known, was much used, and the art of making it is now entirely gone. The Tyrian purple is the color of many of the houses of Pompeii, and they look as fresh as if just painted. The colors of Titian are as vivid and beautiful as when first laid on by the great artist, while those of Sir Joshua Reynolds already look chalky and dead. And Sir Joshua himself confessed, after making it the study of his life, that he had never been able to discover how Raphael, and the other great artists, had been able to preserve the brightness and beauty of their paintings. But if we marvel at these artists, three centuries back, what shall we say to those paintings found in the tombs of Egypt, more than two thousand years old, and yet kept fresh and bright, though buried for that time, beneath the ground, in the damp, dark caves of the East. The very wife of Solomon is found there, just as she was painted on the eve of her departure from her father's home, to share the throne of Judea; and not only is the color of her garments preserved, but the bloom is still on her cheek and lips, and the lustre in her eye, even as it was then. There are paintings, too, as far back as the time of Moses; a portrait, supposed to be of *Nico* the king, who drove the Israelites into the Red Sea; and even the colors of this are perfectly preserved.

We come next to the metals. Of the use of these, the scriptures make very early mention. In the days of Moses gold is spoken of as being put, and for sometime kept, in a liquid state: while it is beyond our art even to reduce it to a powder. The corners of the stones of the pyramids are so sharp as to break the skin of the hand when passed over them, and so hard as to resist the sharpest steel. The French found great difficulty in carving two lines upon the obelisk now in La Place Concord, yet the ancients had covered all its façades with figures. According to history, iron was unknown; but they had an art, now lost, of making copper (one of the softest of all metals) harder than steel; and it was of this they made their tools. The famous Delhi blades, it is well known, are unrivalled. They would cut off a row of hob nails, placed one after another, without dulling their edge; and were yet so pliable that the point could be made to touch the handle. The lecturer alluded to the warrior who, too impatient to wait for his sword to be cooled in the usual way, snatched it red-hot, and waving it in the air, thus gave it its temper. They have tried in Paris, lately, many times thus to temper steel, in the air, but without success. He spoke of Scott's description of the sword of Saladin, which cut down men and steel with the same facility.* The cannons of the British, in India, it is known, soon become honey-combed by the dampness of the dew, so as to be totally useless in war. The lines of Byron, on the rust upon the steel of the warrior, are according to truth, though that warrior had lain but one night beneath the open sky. Necessity has been to the East Indian, the mother of invention. He will take a cast-off hoop of an English cask, and make of it a sword equal to the best Parisian blade. The pliability of the steel of the ancients was wonderful, but that of their bronze was still more so. And in this connection we may speak of the gems of the ancients, their enamel, &c. Their imitation of gems is truly wonderful. Instance was cited of a vase, preserved in a church at Genoa, believed since the middle ages to be a pure emerald, declared by the priests to have been presented by the Queen of Sheba to Solomon, and to have been the very vase from which Christ drank at the wedding at Galilee, held in such veneration that all were forbidden to touch it on penalty of death. He mentioned one who but just escaped this penalty, for trying to touch it with a diamond. Coming near to it as he did, he thought he perceived bubbles in it, proving it to have been glass. This vase in the time of Bonaparte, was removed from the church in Genoa to the museum in Paris, and there was subjected to an examination which proved it to be a false gem. It has since been returned to its place; but still it is, by the priests, declared to be an emerald, and the vase presented to Solomon, and used by the Saviour. The full beauty and perfection of many gems in the museums of Italy, can only be seen by the aid of the glass, and one is therefore handed to the traveller at the door. So that it seems the ancients must have known and used the microscope, else how could they have done work which cannot be seen without its aid? There is evidence, too, of the use of the telescope; they are said to have seen ships at a great distance by the aid of an instrument, and without such aid, it is impossible to conceive how the astronomers of Babylonia could have gained their extensive knowledge of the stars. The stories of Herodotus have been deemed so incredible, that he has been styled the father of lies, in contradistinction to the father of history. Yet science has discovered many of these stories to have been not only possible but probable. For instance, the story of Archimedes having set fire, by means of a glass, to an enemy's fleet lying at a great distance, has not only been proved, by experiment, probable, but that the result must have followed from the observance of the conditions stated. Science and research may hereafter prove all his seeming lies to be indeed truth. The Marquis of Worcester had a discovery in his mind, which he could not carry out, but would sometime, he declared, be brought into use, and by which a tea-kettle of water might be made to blow up an enemy's fort. When the steam engine was really discovered, this assertion, then deemed so absurd, was considered prophecy. Even so may the progress of science prove the assertions of Herodotus true. There was also known a liquid fire, which might be thrown into an enemy's ships at a distance, to destroy them. This was made use of by the Norwegian pirates, as late as 1400, but the art of making it is now unknown.

The lecturer spoke next of the mechanical arts. The French considered it so great a feat to place the obelisk (which is one solid piece of stone) on board a vessel, and then convey it from there to La Place Concord; to raise it from its horizontal to a perpendicular position, that they deemed it worthy recording on its base, with representations of the machines by means of which it was done. And yet this obelisk had been drawn from the quarries, and thus raised ages before, and by machines now unknown. The lecturer then spoke of the larger obelisk in Rome; and told the story, probably known to all our readers, of its erection there. Yet this feat, gigantic as it seemed, had been performed before, and by a people said to have been ignorant of the five simple mechanical powers. This, however, has lately been denied. It is well known that, in the tombs of Egypt, were representations of the various arts as then practised. A distinguished decypherer of the hieroglyphics, thinks he finds there the representations of those powers, the lever, &c. Even new fashions for dress, and *new* patterns for shawls, are taken from these tombs. Their cloth, too, cotton and linen, (and even the muslin de laine,) were found there, of a superior quality. Most of the mummy cloth was indeed coarse, but some has been found of great fineness; 140, 160, and even 540 threads to the square inch; our finest is 160 threads to the inch. The porcelain of the Egyptians was very rich and beautiful; and here in passing we have evidence of commerce in very early times. There is found in Egypt much of the China porcelain, so that there must have been commerce between those two distant nations.

Canals, a boasted modern invention, were made and used by the ancients, if not for traveling, at least for conveying merchandise and burdens. Description of a canal across the valley of Goshen, spoken of both by the French and English engineers; which has been filled up with sand; and again, in modern times, in a great overflow of the river, has been filled with water. There is another occupying part of the space between the city of Thebes and its quarries; over the rest of the space is a road, answering in a great measure to our railroads, being evidently levelled by art, and paved with immense blocks of stone. There can be no more doubt that the canal and road were for the transportation of the stone for the pyramids, than there would be to a future spectator of the use of the railroad from Quincy to Boston. The lecturer also spoke of a very old railroad in England, for the transportation of coal, and at the same place the coke was made into gas to light the workshops. He asked if he should be thought to be trifling, if he said that there was evidence of the ancients having had steamboats. There has been found a representation of a boat with machinery and paddles like ours, for which it is hard to account, except on some such principle. There are also lines of Homer, speaking of the vessel which carried Ulysses as having a self-moving power. This he said, he must confess, was all the evidence on the subject. The steamboat, however, was not original, as some suppose, with Fulton. An experiment was made in Spain, in presence of the English ambassador, as early as, (date not recollected,) and the boat made quite a successful trip in one of their rivers. Why it was given up—whether from fear of the government, or from what cause is not known; but this experiment is well attested. Allusion was again made to the Marquis of Worcester, and to Fitch, of Philadelphia.

The speaker next compared our literature to that of the ancients. Shakspeare is well known to have gathered the materials of his dramas in Italy. Most of modern romances have been made up from ancient stories, many from those of Boccaccio; and the whole may be traced back to three hundred skeleton stories which have come from the East. These he said were not all the details he had prepared, but they were all he had time to mention. Are we, then, superior in nothing to ancient nations? Yes: and principally in this—that learning is not now buried in the tombs or hidden away in the crypts of churches. It does not now live apart from the world in the sacred cloister or behind the cowl of the monk; nor is it kept for kings and princes; but it goes forth among the people, and works for them, and receives from them in return; "it casts its bread upon the waters, and after many days it returns again." The art once employed upon the pyramids is now making habitable the banks of the Mississippi, and all the great western rivers, and rendering their inhabitants prosperous and happy. Where, too, among the ancients shall we find hospitals? where do we find men associated for the relief of their fellows. In these things we are superior, but not in arts and sciences. And yet to lead to these modern results but one step was necessary, and for centuries the world was, as it were, on the point of making that step. Instance the engraving of letters and names on pottery and other articles. In Pompeii the names of the occupants of the houses, engraved in the rude stucco work of the door posts, are yet perfectly legible, and how small a step is it from this to engraving on pages, or printing. And this step we owe to Faust, and it was taken as it were by accident. Seeing the prints of the hoofs of his master's horse in the sand, as he was following him home, he thought that something like this might save him the trouble of his endless copying. The step was taken, and it has revolutionized the world.

* The lecturer, probably by a slip of the tongue, made a mistake. It was *Richard* who, with his broadsword, cut through the *steel mace*: *Saladin* divided the cushion of silk and down, and the veil, with his scimetar.

IF MY HUSBAND WERE TO DO SO.

A DOMESTIC INCIDENT.

"Poor woman! What a thousand pities it is for her!" said Mrs. Grimes, with feeling; "I wonder how she stands it. If my husband were to act so, it would kill me."

"I could never stand it in the world," added Mrs. Pitts. "It is a dreadful situation for a woman to be placed in. Mr. Larkin used to be one of the best of men, and took the best possible care of his family. For years there was not a happier woman in town than his wife, but now it makes one's heart ache to look at her. Oh! it must be one of the most heart-breaking things in the world, to have a drunken husband."

"Well, all I've got to say," spoke up Mrs. Peters, with warmth, "is that I don't pity her much."

"Why, Mrs. Peters! How can you talk so?"

"Well, I don't. Any woman who will live with a drunken husband, don't deserve pity. Why don't she leave him?"

"That is easier said than done, Mrs. Peters."

"I should think it a great deal easier than to live with a drunken brute, and have her life tormented out of her. If my husband were to do so, I reckon he and I would part before twenty-four hours."

Now, Mrs. Peters' husband was a most excellent man—and a sober man, withal. And his wife was tenderly attached to him. In regard to his ever becoming a drunkard, she had as little fear as of his running off and leaving her. Still, when she made the last remark, she looked towards him, (for he was present,) with a stern and significant expression on her countenance. This was not really meant for him, but for the imaginary individual she had supposed as bearing the relation towards her of a drunken husband.

"You would, would you?" Mr. Peters replied to the warmly-expressed resolution uttered by his wife.

"Yes, that I would!" half laughingly and half seriously retorted Mrs. Peters.

"You don't know what you are talking about," spoke Mrs. Grimes.

"Indeed, then, I do! I consider any woman a fool who will live with a drunken husband. For my part, I have not a spark of sympathy for the wives of drunkards—I mean those who live with the men who beggar and abuse them. Mere disgusting brutes—the very sight of whom ought to turn a woman's stomach."

"You were never placed in such a situation, and therefore are not competent to decide how far a woman who continues to live with a drunken husband, is or is not to blame. For my part, I am inclined to think that, in most cases, to live with the husband, under these circumstances, is least of two evils."

This was said by Mrs. Pitts.

"I think you are right there," resumed Mr. Peters. "A woman feels towards her own husband, the father of her children, and the man who in life's spring time, won her best and purest affections, very differently to what she does towards another man. She knows all his good qualities, and remembers how tenderly he has loved her, and how he would still love her but for the mad infatuation from which he feels it impossible to break away. The hope that he will reform, never leaves her. When she looks at her children, even though abused and neglected, she cannot but hope for their father. And this hope keeps her up."

"All nonsense," Mrs. Peters replied, warmly.

"Any woman is a fool to feed herself up with such fancies. There is only one true remedy, and that is separation. That's what I'll do, and every woman of sense ought to do. Don't tell me about hope of reforming. It's all nonsense. You wouldn't catch me breaking my heart after that fashion, for any man. Not I!"

The more Mrs. Grimes and Mrs. Pitts, and others present, argued their side of the question, the more pertinaciously did she maintain the position she had assumed, until Mr. Peters could not help feeling somewhat vexed and some little hurt. He being her husband, and the only one who could possibly hold the relation towards whom all her indignation was directed—under the imagined possibility of his becoming a tippler.

After a while the subject was dropped, and at the close of the evening, the friends separated, and went to their own homes.

It was, perhaps, two months from the period at which this conversation occurred, that Mr. Peters left his home early in the evening, to attend a political meeting—politics at the time running high, and hard cider flowing as freely as water. He was in the habit of attending such meetings, and of partaking of his portion of cider, and at times something stronger; but as he was a sober man, and a man, too, of strong, good sense and firm principles, the thought of his ever partaking too freely, never crossed the mind of his wife.

Regular in his habits, he was rarely out after ten o'clock, on any occasion. But this time, ten came, and even eleven; but he was still away. This was a circumstance so unusual, that his wife could not help feeling a degree of uneasiness. She went to the door and listened for him, after the clock struck eleven, and stood there for some time, expecting every moment to hear the sound of his footsteps in the distance. But she waited in vain, and at last re-entered the house with a troubled feeling.

At last the clock struck twelve, and almost at the same time she heard her husband at the door, endeavoring to open it with a dead latch key. In this he was not successful, from some cause, and thinking that she might have turned the key, Mrs. Peters went quietly and opened the door for him. She found that she had not locked it.

As she lifted the latch, the door was thrown suddenly against her, and her husband came staggering in. As he passed her, he struck against the wall of the passage—rebounded—struck the other side, and then fell heavily upon the floor.

The dreadful truth instantly flashed upon her. He was drunk. For a moment her heart ceased to beat, her head reeled, and she then had to lean against the wall to keep from falling. Then all the tender emotions of her heart rushed freely into activity. It was her own husband who lay before her, overcome by the master-spirit of strong drink. With almost superhuman strength, she raised him up, although a large man, and supported him with her arm until she got him up stairs, and laid upon the bed. By this time he seemed perfectly stupid; and only mumbled incoherent replies to the frequent and tender importunities of his wife.

After some time she got him undressed, and in bed. But he grew more and more stupid every moment.

"Oh, what if he should die!" the poor wife moaned anxiously, while the tears, that had at first gushed out still continued to flow freely. She also washed his face with cold water, and tried various means to arouse him from the lethargy of drunkenness. But all to no purpose.

At last, despairing of success, she laid down beside him, in tears, threw her arms round his neck, and laid her face tenderly against his. She had lain thus for about five minutes, when her husband called her name in a whisper.

Oh, how eagerly did she listen, after her response to his call.

"*If my husband were to do so!*"

As he said this, still in a whisper, but a very expressive one, he looked her steadily in the face, with a roguish twinkle of the eyes, and a quivering of the lips, the muscles of which could with difficulty restrain from wreathing those expressive organs into a merry smile.

Mrs. Peters understood the whole scene in a moment, and boxed her husband's ears soundly on the spot, for very joy, while he laughed until his sides ached as bad as his ears.

In all after discussions upon the various unfortunate relations of man and wife, Mrs. Peters was very careful how she declared her course of action, were she placed in similar circumstances. If, in any case she was led unthinkingly to do so, the remark of her husband, made with a peculiar inflection of the voice:—"Oh, yes! If my husband were to do so"—had the happiest effect imaginable, and instantly put an end to the unprofitable discussion.

From the Correspondence of the Albany Evening Journal.

BURNS.

Glasgow, August 9, 1843.

We have just returned from a visit to the birthplace of Robert Burns. We lingered for hours around objects made classic by his genius. This true poet of nature, has invested everything that surrounds Ayr and Alloway, with an interest that can never die. Every brook, and brae, and craig, and "Brig," are the self-erected monuments to his memory and his muse.

The Glasgow and Ayr railway, enables visitors to go to Alloway in three hours and a half. The cottage in which the poet was born, is about two miles and a half from Ayr. It is, and has been occupied by a Mrs. Goudie, (an intelligent and communicative old lady, who was acquainted with Burns,) for forty-two years. The cottage, as constructed by the poet's father, on seven acres of ground, for which he bought a perpetual lease, is small and humble, consisting of a single room and kitchen. When the poet's father rented Mount Oliphant, a farm near the cottage, he sold his seven acres to the shoemaker's corporation of Ayr, for £60, to whom Mrs. Goudie pays an *annual* rent of £45.

From the cottage, we proceeded to "Burns's monument," a very tasteful poetic structure, erected on the banks of the "Bonny Doon," at an expense of £3,300, raised by subscription. The grounds around it are handsomely laid out, and adorned with many varieties of shrub and flower. Within the monument, upon the ground floor, is an apartment lighted from a cupola, with stained glass, in the centre of which stands a table, with relics of Burns enclosed in a glass case. Among these mementoes are the two Bibles presented by the poet to his "Highland Mary." In the fly leaf to each volume, "Robert Burns, Mossgiel," as written by himself, is seen; and in the 1st book, "And ye shall not swear by my name falsely," and in the 2d, "Thou shalt not forswear thyself, but shall perform unto the Lord thine oaths," appear in his handwriting. With these sacred volumes is a lock of "Highland Mary's" hair. After the death of Mary Campbell, these Bibles were given by her mother to Mrs. Anderson, another daughter, who subsequently gave one to each of her daughters. A son of Mrs. Anderson, who resides in Canada, came afterwards in possession of both these volumes, but was compelled by pecuniary misfortunes to part with them. They were purchased for £25, by some Scotch gentleman, at Montreal, and returned to Scotland, for preservation in the monument, where they were deposited on the 25th (the poet's birthday) of January, 1841. The view from the monument, is one of surpassing beauty, every bright feature of which has its poetic associations. From the monument, we pass over to

"Alloway's auld haunted Kirk,"

the walls and bell of which alone, are preserved, the wood-work having long since been transformed into snuff-boxes. Near the kirk-yard gate are the remains of the poet's father, distinguished by a slab, on which these lines, written by Burns, are inscribed:

"Oh ye whose cheek the tear of pity stains
Draw near with pious reverence and attend;
Here lie the loving husband's dear remains,
The tender father, and the generous friend.
The pitying heart that felt for human wo,
The dauntless heart that feared no human pride,
The friend of man—to sin alone a foe,
For e'en his failings leaned to virtue's side."

The tomb of the Lord of Alloway is in the area of the kirk, and at the west corner of the cemetery is a handsome modern monument to the memory of General Hughes. A few yards farther west, and by the side of the door, is the

"Well
Where Mungo's mither hanged hersel."

Going south a few hundred yards, you come to "Auld Brig," over which "Tam O'Shanter," was pursued by the witches, and still farther on you see

"the meikle stane
Where drunken *Charlie* brak 's neck-bane."

A sister of Burns resides about three quarters of a mile from the cottage, upon whom we intended to call, but just as we had terminated our view of external objects, the rain descended in such torrents that we were compelled to forego the visit. Mrs. Goudie informed us that this sister is a widow lady, upwards of seventy, but enjoying good health.

Within a mile of the village of Tarbolton, near the river Ayr, is the scene of Burns's last truly affecting interview with Mary Campbell. It was on a Sunday, in May. Their mutual faith was plighted, first by laving their hands in the pure stream, and then crossing them upon Mary's Bible. Preparatory to their marriage, Mary visited her friends in Argyleshire, and in returning, fell sick, and died at Greenock. Burns retained through life, the most devoted remembrance of his early attachment. Mr. Lockhart, who, from frequent interviews with the widow of the poet, derived many interesting facts in relation to Burns, states among other things, that many years after his marriage, and on the anniversary of the death of "Highland Mary," after working hard all day in the fields, though much out of health, he wandered into the barnyard, where he remained so long, that Mrs. Burns, alarmed at his absence, went repeatedly and begged him to come in, which he promised to do, but remained stretched upon a mass of straw, with his eyes fixed upon a beautiful planet, that shone like another moon, until a late hour. On entering the house, he called for his desk, and immediately wrote the following sublime and pathetic lines:

"Thou lingering star with lessening ray,
That lov'st to greet the early morn;
Again thou usher'st in the day,
My Mary, from my soul was torn.

Oh Mary! dear departed shade,
Where is the place of blissful rest?
Seest thou thy lover, lowly laid?
Hear'st thou the groans that rend his breast?

That sacred hour can I forget,
Can I forget the hallow'd grove,
Where, by the winding Ayr we met,
To live one day of parting love?

Eternity will ne'er efface
Those records dear of transports past;
Thy image at our last embrace;
Ah! little thought we 'twas our last."

A NEW HEAVEN—THE SOUTHERN CROSS.

In these tropic skies, the moon and planets, instead of cowering low in the southern quarter, and creeping around from east to west, as in northern latitudes, mount in a bolder and more heavenward course, directly above us, each at times becoming the glittering keystone and central gem of the blue dome. At about ten o'clock on Sunday night, the evening clouds having vanished, I stretched myself out supinely at full length on the tafferel, secured from rolling overboard by the stern-boat which was triced up there. Looking up into the sky I saw the moon, with Mars and Jupiter near, one on each side, at equal distance, shining down upon my face with a beauty and power of light, before unknown to me.

The brilliancy of these planets in the pure clear sky of the tropic ocean, which no unwholesome vapor or smoky, dusty haze from the land ever dims or defiles, is beyond all conception. Jupiter, every night as it ascended, threw a brilliant long silvery track of light over the waters, almost equal to that which I have seen caused by the moon on our northern seas and bays. And so all over the heavens, the stars were brighter than I had ever imagined it possible for them to shine through any earthly atmosphere.

Yet several nights passed while I looked in vain for some of those peculiarly interesting constellations near the south pole, which were already above our horizon. For though all the rest of the sky was clear, along the southern quarter, a peculiar dark, misty cloud descended across our path, shrouding from view the long-desired lights of the southern hemisphere. The cloud occupying about fifteen degrees in altitude from the horizon, was just sufficient to hide for some time the magnificent Southern Cross, so richly described by Humbold, and by Tyerman and Bennet, whose vivid impressions at the sight, so poetically expressed, has long led me to anticipate this, as one of the richest rewards of a tropical voyage.

And when, at length, my nights of vain watching and my years of studious hope were requited by the sight of this most glorious object in the created universe, all the circumstances and incidents seemed wonderfully arranged to impress me not only with gratification at the happy accomplishment of my wishes, and with admiration of the beauty of the spectacle, but also with deeper and farther-reaching feelings of the moral power of the strange picture before me in heaven and in earth. It was on this evening, (Monday, January 23, in about latitude 22 degrees north, and longitude 25 degrees west,) that I obtained a distinct view of the Starry Cross, the form of it being so perfect, that at the very first glance no observer could be mistaken. I saw it standing erect and resplendent over the dark cloud, in more than imagined beauty and glory, its four large stars arranged in striking order and symmetry, in the form which all christendom recognizes as the sign and memorial of God's infinite love, and man's eternal hope; and the rapture I then felt was cheaply purchased by all the sufferings and perils of the voyage then passed or yet before me. Many hours I enjoyed the scene and the emotions rising from it; and so, through months and years of wanderings that followed, that glorious object attracted my eyes through watchful nights of exile, of suffering, of peril and loneliness, till it became to me a familiar and welcome thing, associated with the idea of high consolation under trials and fears.

In those wild years of strange adventure, many a dreary night of perilous exposure and of fearful watching on ocean and land, was solaced by the sight of that beautiful starry cross, standing erect or bending at various angles over the south pole, sometimes sought in hours of danger as a beacon and guide, and ever hailed with joy and hope and gratitude.—*Dr. Bacon's Wanderings on the Shores of Africa.*

TREATMENT OF HORSES.

Most of the ugly tricks of horses are learned in breaking. The first step to be taken in training a horse, is halter breaking. It is quite important, when you first undertake to control a young horse, that you let him know your power is supreme. If you let him break his *first halter*, he will never forget it, and should he afterwards find himself confined by a cable, he will try its strength, because his memory is better than his judgment.

The young animal should be repeatedly made fast in different positions; and he must have repeated opportunities to test the full virtue of a rope about his head. He should be very carefully tied till he is fully convinced that there is a power above his own strength. When this is once properly done, a single brown thread will hold him, and a child may lead him.

When you first require him to move, he will not be likely to understand you, and you must be very cautious how you undertake to get him into motion. Your most prudent course will be to invite him to accompany another horse that has been trained. After he has been led repeatedly by his side, he will be more willing to follow you alone. The first saddle that is put on his back should not be held up, and made to clatter like a scare-crow. A padding that he has been allowed to see, and to learn that it is not a wild beast, will be more suitable than a common saddle.

The first load that a young horse is put to draw, should be a very light one. If he gets set at the first trial, he will remember it as long as he will the weak halter; he will suppose every load is too heavy, and that all halters may be broken.

A well trained horse is a rare chattel; yet nothing but plain, common sense is necessary to qualify any man to break a horse. Some horsemen prefer to let a young animal have his head till he is four years old, and then bring him to the bit and the collar at once; but horses that are suffered to have their own way till they are four, are likely to prefer the sweets of freedom which they have so long tasted. The kindest horses are those that were halter broken when they were quite young.—*Maine Cultivator.*

LOVE.

The love of boys and girls is an object on which grey-bearded men vent much spleen and scorn, but depend upon it, where it exists in reality, it is the sweetest thing that ever life has known; it is the violet of our short year of existence. The rose is beautiful, richer in hues, full of perfume and brightness, as she flaunts her gay bosom in the ardent sun of June; but give me the violet, that scents with her odorous breath, the air of unconfirmed spring; the soft, the timid violet, retreating from the gaze, with her blue eye cast down. The first sweet child of the sweetest season, the tenderest, the gentlest of all the flowers of the field, the emblem of earnest affection. No, there is nothing like it! In all after years, we may lay our hand upon what joy we will—pure for a moment; but in after years, we shall never find anything on the earth like the *first flower of the heart.*—[James.

A Sober Pun.—Why are temperance societies a bar to friendship? Because they prevent *shaking* hands.

"I say, Jack, what sized ships do you prefer at sea?" Any sized but *cap*-sized, your honor."

TEXAN REVOLUTION.

Republished (with additions) at Washington, D. C., from the Northampton (Mass.) Gazette.

To which is added,—

A LETTER FROM WASHINGTON, ON THE ANNEXATION OF TEXAS, AND THE LATE OUTRAGE IN CALIFORNIA—REPUBLISHED, WITH ADDITIONS, FROM THE LIBERATOR. By Probus.

This is a pamphlet of about 100 large octavo pages. Only a small part consists of the republications; the additions being ten or twelve times larger than the originals. The subjects discussed, are:—

I. The history and merits of the Texan Revolution, under the following heads:

1. The perfidy of the President, and the lawless proceedings of citizens of the United States, who went to Texas "to sow a rebellion."

2. Kindness, hospitality, and generosity of the Mexicans; ingratitude and treachery of the revolutionists.

3. Pretexts of the Revolution. Under this head is a very full account of the political changes which have taken place in Mexico, and of their causes;—the working of the Federative or Federal form of Government, as compared with the Consolidated or Central, in the South American States; a comparative history of *Nullification* in Mexico and the United States; the difference between the South American Federal and Central systems substantially that between our present form of government, and the form proposed by Alexander Hamilton: the political history of the South American States, and the history and prospects of nullification in the United States, some test of the comparative value of the two systems.

4. Real Causes of the Texan Revolution.

II. The subject of the second Part, or Letter, is the design of annexing Texas to this Union, *at the first session of the next Congress.* The subdivisions of this subject are:—

1. Review of a letter (said to have been, originally, private,) of ex-Governor Gilmer, of Virginia, on the necessity of the speedy annexation of Texas.

2. The principles, speeches, reports, official correspondence, and operations of the leading and confidential friends of John Tyler, in the Cabinet, and in Congress; the alliance between them and the leading members of the democratic party for the extension and perpetuation of slavery and the slave trade, by the acquisition of Texas and California; the outrage committed by Commodore Jones in the latter province, a part, and in execution, of the secret schemes of the cabinet, and a natural result of their spirit and purposes; the ostensible reasons for that outrage examined.

3. The determination and tendency of their policy to bring about a war between the United States of the one part, and Mexico and Great Britain of the other; it being perfectly understood that the former cannot be despoiled of territory fifteen times as large as the State of New-York, and eighty times as large as Massachusetts, without war with Great Britain, as well as with her.

4. The Oregon Bill, a part of the said schemes.

5. The questions of *Visitation* and *Search*, on the coast of Africa, for the arrest of slave trading pirates; the actual extent of the slave trade, and its exclusive prosecution under the American flag: the Quintuple and Ashburton Treaties, Gen. Cass's pamphlet and correspondence in France.

6. Negotiations of our government with Mexico for the cession of Texas and California, from the accession of Gen. Jackson to the present time; Character and proceedings of Messrs. Poinsett and Butler, ministers of the United States, in Mexico; suppression, and probable destruction of official documents; *corruption* brought to light; correspondence of Messrs. Webster and Thompson, with Messrs. de Bocanegra and Almonte; *mistranslations*, in our Department of State, and in our Legation at Mexico, of Mexican official documents.

APPENDIX.

1. John Quincy Adams's opinion of the conduct of our government towards Mexico, extracted from his address to his constituents, September 12, 1842.

2. Collection of Proclamations of neutrality, issued by Washington, Jefferson, Madison, Van Buren, and Tyler.

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Chester co. Pa. August 31, 1843. 6m.

JOSHUA C. JENKINS

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